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## American Baptist Board of Foreign Missions.

Karens.

JOURNAL OF MR. MASON.

A letter from Mr. Mason, given at page 213 last vol., brings down our accounts from the mission at Tavoy, to Dec. 1839. Mr. M. was at that time preparing for his annual excursion during the dry season, southward among the Karen villages. The extracts which follow contain the narrative of this journey.

*Voyage down the river—Hindrances—  
Visit to several villages—Objections to  
receiving the gospel.*

Dec. 3, 1839. I left Tavoy this forenoon in company with br. Hancock, and proceeded down the river in our boat,—we reached before dark a village on a plain where there are a few houses in the dry season. We found only one man here, and he readily acknowledged the *folly* of idolatry—that “gods made of clay, and stone, and wood are useless; I am a son of knowledge,” was his own remark. “Do you not go and worship them?” he was asked. “Yes,” he reluctantly replied, “for if I do not, the people will say I am a son of darkness; but one gets a little praise by going.” “Still what you say,” he added, “is true, very true.” “Will you worship idols any more then?” was the next inquiry. “I will think of it,” he answered, and walked away.

4. When the tide turned last night, we proceeded down as far as the mouth of Toung-byouk river, and this morning we made every possible effort to enter the stream, which flows westward, but in vain. With the tide in our favor and six men at the oars, the east wind was strong enough to drive us steadily towards the west or opposite shore of the Tavoy, to which we

found it ultimately necessary to turn the head of the boat, where we are now moored to the edge of the jungle.

A taste for the works of nature, and a little systematic knowledge of its productions, without interfering with his work, are very useful to an itinerating missionary, who, on occasions like the present, without employment, with neither people to preach to, nor books to study, is apt to feel the sun streaming upon the muddy jungle the more, while the banks are covered with trees,—many useful, and more unknown to science—in the various states of budding, flowering and bearing fruit. One tree here, bears a large fruit like a cocoa nut, and is called by the Burmans the “sea cocoa nut,” (*Xylocarpus Cyranatum*) being found only on the margin of the sea. Dr. Helfer has lately discovered that it contains a large quantity of the tanning principle. The natives frequently use the fruit as an astringent medicine in cases of dysentery and cholera. Another tree that abounds, resembles the mangrove in throwing down roots from its branches, and differs from the banyan family like the mangrove, in being only near the sea. The Karens, whose knowledge of botany is of course confined to the most apparent properties, call several trees on the sea coast by the same names as others that grow on the hills, yet say they are of different species.

Dec. 5. We last night turned back in our boat towards Tavoy, and reached the village first mentioned, which is about half way. Here we intended to leave the boat and pursue our journey by land, but were unable to hire men to take the boat up to the city; so br. Hancock concluded to go with it while I should wait in the neighboring village, which is on our road, for his re-

turn to-morrow. Since his departure I have been distributing a few of the Digest in the village, but most of the inhabitants, especially the men, are away reaping or fishing; so I moved inland a mile or two to the village in which I now am, at the foot of a range of hills. I have had a few hearers who listen and have little to object. One man, a good reader, asked to see a book, and on obtaining a copy of the Digest, he read several sections, and finally requested the book, saying that he wanted to examine our religion and understand it. Notwithstanding the character the Burmans have for learning, they are usually very bad readers. A Karen boy that is with me, who has been in school a few seasons, reads Burman perhaps with as much ease as any man in the village, though his principal study has ever been his own language.

I have been conversing with one of the coolies, and he says that he has been thinking of Christianity ever since the teachers first arrived in Tavoy, but he cannot read, and says he understands very little of religious books when he hears them read. "I know," he added, "the religion of my ancestors promises great future blessings and exemption from hell, to a great extent, to those that have wealth and make great offerings, while to poor people like myself, it offers nothing but hell. If I were not in debt I would give more attention to the subject, but I am in the power of others and cannot do as I otherwise would." The objection of another was of a different character. He said, as many say, "I cannot abandon the religion of my father and mother, grandfathers and grandmothers, through successive generations;" thus, while the irreligious European laughs at the religion of his ancestors, the irreligious Asiatic reverences his ancestors' superstitions.

6. This morning the Karens returned from their excursion of yesterday. They report two houses where the people listened attentively, but said they must wait two or three years longer, before they became Christians. They have been debtor slaves to the Burmans for several years, yet they have never conformed to their religion so far as to worship idols. We had a number of Burmans in the zayat today, some to converse, some to read, and some to listen. A traveller passing by stopped awhile, but his only reply to my address was, "Who would dare

to abandon the God of his ancestors!" Some fifteen or twenty attended worship this evening, when the people obtained a few ideas, as we learned by questioning them, and we had the promise that they should be remembered. Br. Hancock having returned, to-morrow we proceed on our journey.

*Discouraging appearances—A Christian village—Applicants for baptism.*

9. We spent the Sabbath among some Karens that live on the borders of the Burman settlements, who were very much opposed to our message; and although most of the people in the neighborhood heard more or less of the gospel while we staid, not one gave us a favorable hearing. They are all under the influence of the Buddhists and worship with them. We are spending the evening in the Taling village of Pyem-pyu. On sending to invite the inhabitants to worship, they made, as is commonly the case, many excuses for not attending. Some said they were only females, the men not having returned from reaping; some said they must stay at home to take care of the children, and some that they must watch the house; some said they were all alone, and others that they were sick, and others that they must attend upon the sick. After all, about half a dozen came, and one man more intelligent than the rest spoke favorably, and said he remembered my visit eight years ago, and had read the Taling tract (in manuscript) that I left in the village at that time.

10. This morning we reached the Burman village at Toung-hyouk, but we could not persuade a single individual to attend worship, except those that live in the house where we sleep. One man that we met with in the settlement said, "I sometimes go among the Karen Christians, and Moug Sekkee talks to me so fearfully and so much about your law, that I dare not reject it."

11. We left the Burman village in the morning, and reached the Christian settlement about noon, where we found a fine substantial zayat and seven Christian houses, which furnished upwards of fifty persons at worship this evening. Four have requested baptism.

12. To-day we itinerated among the neighboring houses at half a day's walk distant. We visited one old man that has been unable to walk for several years on account of lepro-



sy. He professes to believe, and says he prays to God. We next went to the house of an old chief, who beats his wife for being favorable to Christianity. The old woman said in the presence of her husband, "It is wearisome work to serve Satan. I believe in the Lord Jesus Christ with all my heart, but my husband's mind does not go with mine, and what can I do?" A married son said, "I think I believe;" and a son-in-law, "I am not perfectly decided whether to become a Christian or not." I was struck with the influence that the poor persecuted mother had over the minds of the children, above that of her tyrannical husband. At another house a woman said, "I cannot overcome my evil disposition, and if I try to pray when night comes, I am overcome with sleep." Two persons gave in their names after worship as candidates for baptism.

13. We returned to the zayat to-day, and had at evening three additional applicants for baptism.

14. In the evening we had a difficulty to settle between two members of the church. One, the wife of the assistant, had charged the other woman with improper familiarity with her husband. It seemed, however, a groundless charge, and by the aid of prayer, and we trust the Holy Spirit, it was amicably settled. I had a visit from a Pgho man in the neighborhood, who listened a long time and asked many pertinent questions, and finally stayed to evening worship. Two young married men that live near came about us, but said that their conduct was not good enough for them to become Christians this year.

*Examination of candidates—Interesting associations—A revival—Baptism—Communion.*

Five persons have been examined and received for baptism out of nine applicants. There are several promising cases in the neighborhood besides those that have requested baptism, of whom I hope to hear favorably hereafter. It is delightful laboring among a people when one can see the truth progressing among them from year to year, and from day to day, even as I see here. Wherever we meet with Karens who have not viciously resolved to go on in their wicked courses at all hazards, who by the way are most lamentably numerous, we meet with people on whom the truth makes a visible impression. My visit here is

as interesting to me, as visiting a little church from whom we had been long separated, would be at home. The people manifest their affection in every possible manner, and the neighboring inhabitants crowd in to hear the word of God, and claim a recognition from the teacher.

In short, we have a little revival. We are all under an unseen influence which stirs us up to strive after higher moral attainments; which I understand to be the character of genuine revivals of religion. How I should like to go on preaching to the Karens every day, till the measure of my life was filled up in the very act of addressing them!

15. We have had five meetings to-day. In the morning I had the pleasure to baptize the five mentioned above; then preaching; then church meeting; next the communion; and finally preaching in the evening. These, however, did not close our labors, for the Pgho man mentioned yesterday, staid with us an hour or two longer, and seems like a man with his face set Zion-ward.

*Nights in the jungle—Fear of demons—Visit to Pai.*

16. We left the zayat this morning, and passed on the road a house with the *still* at work under it. One of its inmates that we found in the field, professed himself convinced of the truth of Christianity, and expressed his determination to break off from his sins and join the Christians after conversing with his relatives once more. We have made slow progress to-day, the jungle being so thick, and scarcely any path. We are encamped out on the banks of a small stream.

18. We slept out in the jungle again last night, but have reached inhabitants again to-day. We stopped at a Pgho house, where we found a man much more willing to talk than to hear. At a Sghau house we endeavored in vain to persuade the people to come to worship at the zayat near; so we went on to another Karen house a mile or two distant, where we are spending the night. The old man is much afraid of demons, and dares not even bow down in prayer with us lest he give them offence. His children are favorable, and would like to live more like Christians, but they are afraid of their father. Two of his sons called on me in Tavoy last season, and I cannot but feel that there are some

here to be gathered into the fold of Christ.

19. We came on to Pai to-day, and after taking dinner in the Burman village, we came to the house of the Karen chief, where we now are. We found his wife at home, but she said she could not subdue her passions sufficiently to become a Christian. "I cannot restrain myself," she said, "when I am angry." The next individual was an elderly man, an inmate of the house, whom I have seen occasionally ever since I travelled in the jungles. He said, "I will believe if the chief does. I have regard to him." He afterwards said that he had never bowed down to idols, and that he prays to the great God continually. He also repeated several commands of the ancients, in which he seems to be trusting, though I made him acknowledge that he transgresses them continually. I found it hard to make him see his real need of a Savior. When the chief returned I found him much as last year, rather favorable to Christianity, but he said his mind did not move him to do any thing on the subject just now. When the time should arrive for him to become a Christian, his mind would, he thought, be led to the subject more decidedly.

*Difficulties in the mind of a Karen—  
Visit to the Hot Springs.*

20. We came up to Hot Water Creek to-day. Several persons came to worship and conversed afterwards, but complained as usual, of inability to restrain their minds from evil, and that the doctrines of Christ were new to them. One remarked, "The Burmans from our infancy have told us to do this, that, and the other, and we should obtain merit; but you come now, and say that merit is not to be obtained that way; that we shall increase our sins instead of our merit. The Karens are like a leaf on the stream below. When the tide comes in, the leaf is carried up stream, and when the tide turns, the leaf goes down stream."

21. We had sundry visitors at the zayat in the morning. One woman, when I endeavored to converse with her on religion, continually interrupted me with the remark, "I have not come to become a Christian, but only to make you a visit. The chiefs say your religion is nothing, and I follow them." It appeared before she went away, that the object of her visit was to obtain

some medicine. Another woman called who was much more reasonable in her conversation, and who had evidently given some thought to the subject of religion. After our visitors had departed we went to the hot springs a mile or two distant. There are several places where the hot water comes boiling up, but the principal place is a little sandy basin in the midst of primitive rocks on the margin of a cold water stream, where it bubbles up from three or four vents, and on putting the thermometer into one, the mercury rose to 198°, within fourteen degrees of boiling water. This is one of a series of hot springs that are found on a line nearly parallel with the coast, from Arracan to Mergui. The location of this one is rather peculiar, not being in a valley like the others I have seen, but on the side of a hill probably two thousand feet above the level of the sea. It is surrounded by large masses of coarse-grained granite rocks, which seem to have been detached from the sides of the hill above, which appears to be an immense pile of granite with a thin coating of earth, that the rains in many places have washed away.

*An attentive hearer—Pleasing progress  
of the truth.*

We had only one man at worship this evening, but he gave good attention, and we have been talking and reading to him a couple of hours since. His mind, is I think, affected by the truth; and he has evidently obtained some ideas. He has been much interested by the scripture account of the rich man and Lazarus, and with the subjects thereby suggested. "To use a comparison," he said, "the books shew the road which men have lost; and they are wandering at random through deep jungles, and over high mountains, and they know not whither they are going."

22. It is pleasing to see truth making its advances, though slow, over the objections of the people. When we came here, the people, as I observed to my companion, were as wild as the beasts of the forest. The few, however, that have been around us have been subdued remarkably. The man last night had nothing to object at parting, but "There is no one in Pai who has yet become a Christian."

To-day I had another conversation with a man that says his sickness occupies his mind so much that he can-

not think of religion. If he could only find a doctor to cure him he would then become a Christian. Another person remarked on going away, "Oh! when the teacher goes away, there will be no one to tell us of God and these matters."

23. One of the men came along with us till noon, to shew the way. He manifested considerable interest in having me go up to the houses near, to speak with the people on religious matters, and at parting gave me more encouragement than ever, that truth had taken a deep hold of his heart.

In searching for the Karen houses that we had in view, we lost our way, and found ourselves on the side of a hill so steep that it was with difficulty we could stand upon it; but the prospect of mountain and plain below, with the ocean and its islands in the distance, amply repaid us for the difficulties encountered in the ascent. We were finally benighted without road or water, but we travelled on through the jungle in the dark, till we reached a brook, on the banks of which we are now encamped, beneath a clump of wide spreading bamboos.

In a letter dated May 9, 1840—subsequently to his return from this tour—Mr. M. speaks of the

*Progress of translation—Applicants for baptism.*

Since my return I have been busied with the version of the New Testament, as I am now. Br. Wade comes over daily, and while he reads the Karen I read the Greek, and we stop and discuss every passage that calls for remark. This exercise continues one hour, and I find it a very useful one for the accuracy of the version. In the afternoon I have a very interesting class from Mrs. Wade's school for an hour, with whom I have taken up the Epitome of the old Testament, a book adapted to be very useful.

Since my return from the jungle I have had three applicants for baptism from among the Burmans, and one European. I had confidently hoped to devote a portion of my time to evangelical labors among the Burmans this season, but I fear I shall be disappointed. If it be important that the Karens have the scriptures, which I believe is conceded, it is important that the translation be as faithful as possible, and to accomplish that requires much labor and study, and reading, and con-

sultation, both with the natives and my brethren. I think it too, of paramount importance to lend a helping hand to the advancement of the native Karen assistants in scriptural knowledge.

From the tenor of the last annual report that has reached us, we are in hopes that a missionary for the Tavoyers will be ere long sent out.

A'sám.

EXTRACTS FROM A LETTER OF MR. BRONSON, DATED APRIL 1, 1840.

The narrative of a second tour from Jaipur to the Nágas of the hill country, is given in Mr. Bronson's journal, page 25, of the February number. He was received on that occasion with great kindness by the natives—a small house or *bungalow* was built for his accommodation, and encouragement given, for the establishment of a school. So favorable was the prospect for missionary labor, that Mr. B. decided on removing his family thither, and the last date in the above journal left him at Jaipur, whither he had returned for that purpose. The following letter is dated, "Nám Sàng Nága Hills," and the writer says, "It is with unfeigned gratitude to the Father of all mercies, that I address you from my new home among the mountains." We then have an account of

*Preparations for removal—Establishment of the Nága school.*

Being anxious to return to the Hills as soon as possible, after a few days I prepared for my departure. I had sent off my baggage, and was intending to start the next morning (Feb. 10,) when a letter was received, stating that certain rumors were afloat that several tribes were united in a conspiracy against the Hon. Company, one of which was the Nágas, and that I should be in an unsafe situation among them. This made me hesitate for a short time, but at length, feeling inclined to disbelieve the rumors,—and especially that part which related to myself, I concluded to go forward. The next morning just before starting, I received a letter from the assistant, saying that "the school had increased, that the people were all well disposed, and were wishing me to return quickly." I accordingly left, and on the second day reached the village, where I found all quiet, and friendly. After a few days I felt assured that the reports I heard were false, and that there were actually no new discouragements to removing my family. I accordingly

proceeded to make the necessary arrangements. To the small bungalow built for me, I found it necessary to make an addition. In this the Nágas gave very little assistance, except furnishing whatever materials were necessary. The greater part of the addition is made into one large room, twenty feet square, with a verandah on two sides, which is the school room and place of worship. It is strong, and large enough to accommodate us for years to come. It is covered in the native way, (i. e.) with a long kind of leaf brought from the jungles. The covering will require to be renewed often—and after my best efforts to make it proof against the rain, it would not be considered endurable under other circumstances. The school room I have fitted up with a few wooden benches, which I had split out of large logs, in the distant woods. Except "Holbrook's Apparatus," and the "cards" recently sent by the Board, the school room has no apparatus. I most sincerely regret that I cannot furnish the room in such a manner as to render it at once inviting and useful to the scholars. This is a point of the utmost importance in creating and increasing an interest in our schools.

*Difficulties in the way—Habits of the natives.*

I have found much difficulty in establishing the school. One cause was the impression that none but young men and relatives of the chief could learn to read. The common people, it was thought, had not sufficient understanding, and would receive no benefit from books. It was also said that they could not be spared from their daily work,—the manufacture of salt. To these, and similar objections, equally cogent, I was obliged to listen for a time, thankful for the privilege of teaching the first elements of learning to the favored few who were supposed to have the requisite amount of ability, and confident that this very course would tend to give a popularity to the school, that would ultimately bring its privileges within the reach of all. It has also been difficult to gather them at any stated hour. It has often been amusing beyond expression, to notice their wild habits. While busily employed in reading,—no sooner is the bark of the hunting dog heard, than they exclaim, "*a deer! a deer!*"—each one seizes his spear and hatchet, and rushes to the chase

without ceremony. After this is over perhaps he returns to resume his lesson. Talking, laughing, and hallooing to each other in school, was not considered in the least improper. After a few days I commenced striking a *gong*, as a signal for them to commence at ten in the morning, and also in the evening. I soon had an increase in the evening, from those who labored during the day.

The melancholy scene described below, is briefly alluded to in Mr. Brown's journal, page 31, of the February number. Mr. Thomas, whose remains had been thus inhumanly violated, was one of the company of missionaries that sailed from Boston in the latter part of 1836. Our readers will doubtless recollect the painful providence by which he was suddenly removed, when just ready to enter upon the field of his anticipated earthly labors. He was instantly killed by the falling of a tree across his boat, when within three hours' sail of Sadiyá, the place of his destination. His remains were taken to the latter place, and buried within the mission compound. During the late hostile incursion of the Khamtis, which caused such desolation in and around Sadiyá, these graves were opened, probably for the sake of plunder, as intimated in the journal.

*A painful service—Reflections.*

On the 9th of March the house was so far completed, that I left it in the care of the interpreter, and returned to Jaipur for my family. The day after my return br. Brown arrived from Sadiyá, to which place he seems to have been providentially directed for the accomplishment of an uncommonly mournful duty. On his return he invited me to his house, and after retiring to an inner room, pointing to a small covered basket and box that stood before us, said, "Those contain all that remains of our departed br. Thomas and little Sophia."

I will not attempt to describe the feelings of that moment. The hope of finding treasure in his coffin, had induced monsters in human form to disturb the quiet repose of the dead, and to scatter their bones, to bleach amid the furious storm and tempest. We sat in mournful silence, as we gazed upon the mouldered remains. Truly I never so realized the vanity of earthly hopes. Before me sat a *father*, whose fondest hopes had been justly raised, as he had assiduously watched the expanding powers of his own loved one. But death had dashed this cup of pleasure

from his lips, and twice had he been called to gaze upon those remains torn from their resting place. I thought of the absent *mother*, whose pious love had taught her little child to lisp her infant prayers, and had trained her for the skies—of the “bitterness of soul” she must experience. I thought of him whose spirit once had nerved these lifeless limbs—whose willing feet did ever run to do his Master’s will—who shrunk not from hardships and difficulty, in his burning zeal to rescue perishing souls. In one moment, how were all his hopes blasted! or rather, how unexpectedly did he exchange toil for rest,—where he heeds not the scattering of his decaying dust! A small coffin was prepared, and the remains laid in it; and on Thursday evening March 12th, while the pale moon shed her languid rays upon the scene, all the members of the mission assembled at my house, and from thence repaired to a peaceful and retired spot in my own compound, where we re-interred the precious relics. From the grave we proceeded to br. Cutter’s to mingle our prayers and supplications. It was truly a solemn and interesting season. We were “ready to depart on the morrow,” and the lesson so strikingly taught us by the scenes of the evening,—that life, and opportunities for labor, are uncertain,—seemed to affect every mind.

Early the next morning we prepared for our journey to the Hills.

And here I cannot forget to mention the kindness of C. A. Bruce, Esq., superintendent of tea cultivation at Jai-púr, who has at several other times given me the gratuitous use of his elephants, and on this occasion kindly sent two, to carry Mrs. Bronson and the heavier part of our baggage, besides assisting us in many other ways. In noticing the generous and charitable feelings of this esteemed gentleman and his lady, I have often wished that all who profess Christianity were equally interested in the benevolent enterprises of the day, and bestowed upon them an equal proportion of their income.

We left about ten o’clock in the morning, and toward night reached the Nám Sáng river, where we spent the night. A small shelter was prepared, which was a convenient protection from the winds; but at midnight a heavy storm arose, against which our frail house was a poor defence. We were, however, preserved from harm. About ten o’clock the next morning,

the clouds dispersed, and we set out again. The journey of this day was not without peril, as the road was very slippery—and in many places steep and difficult; but guided and guarded by our Heavenly Father, we reached the mission house about sundown, in safety. Mrs. Bronson and our little daughter came nearly all the way on an elephant. The latter part, however, being the ascent up the mountain, they became quite fatigued and were taken in a sort of chair, on two men’s shoulders. The young chief and several of the heads of the village came down to meet us on our approach, and all appeared highly pleased. Br. Cutter, who had accompanied us, spent the two following days, and then left us, to feel that we were now emphatically *alone*, amid a rude and savage tribe. But our hope is in Him who has preserved us thus far, who can dispose the hearts of the most savage to be kind. After a week, we re-opened the school. The time occupied is generally from nine to twelve o’clock in the morning, and from seven to nine in the evening. Mrs. Bronson devotes all her time and strength to the school, as does also the assistant, and sometimes the interpreter. The average number of attendants for the first week, was only eight or nine; it has since increased, so that often we have twenty reading at once. I am attempting the preparation of several portions of scripture in the language, and if we are allowed to go on unmolested, I trust we shall not spend our time altogether in vain. We are not to “despise the day of small things,” and I consider the establishment of this small school as a great triumph over Nága prejudice and over the force of long established customs.

In regard to public worship, I have not heretofore felt that I was competent to carry on any form, but have of late felt it to be my duty to commence preaching and praying in A’sámese. This I now perform stately, though sometimes I am obliged to speak through an assistant.

In conclusion, I have only to beg the kind attention of the Board to this infant mission. Its relation to the eastern countries, Burmah and China—the facts, that the people have adopted no form of religion but are ready to do so—that the tide of commercial enterprise has begun to roll this way—and will not cease until this, with all the eastern countries, shall have

risen to an importance and elevation, far above their present condition—the uncommonly kind and favorable regard which the people manifest toward our plans and operations, as well as the numerous friends and donors that have been so unexpectedly raised up for us—all demand our gratitude, our most vigorous exertions, our most fervent prayers. Methinks I see the day-star of promise rising upon this hitherto unknown people, each village with its temple for the worship of God, filled from Sabbath to Sabbath with the sweet incense of praise. Methinks I see in our little school, talents and energies that the Savior will consecrate to himself—who are to become “mighty through God to the pulling down of the strong holds of Satan.” Methinks I see the “wilderness budding and blossoming as the rose,” being watered by the gentle dews of the divine spirit. O whose heart beats not to engage in the glorious enterprise? In it, who is not willing to spend his life, his all?

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Siam.

EXTRACTS FROM A LETTER OF MR. DEAN,  
DATED BANGKOK, MAY 24, 1840.

*Candidates for baptism—Distribution of tracts—Reports concerning the English expedition.*

We have to-day enjoyed an interesting season, in examining five Chinese as candidates for baptism. The evidence of their conversion was very satisfactory and it is expected they will be baptized next Sabbath. One, an old man of sixty-four, cast away his idols eight years ago; he has since been in the daily habit of worshipping God, and for a long while has attended our religious meetings; the remaining four received their first religious knowledge during the last two years. They appear to be men on whom we can place dependence, and we fondly hope they may prove a valuable addition to the little church. During the examination, the old members manifested a lively interest, and by their efforts reminded us of the injunction, “Go out into the highways—and compel them to come in.” Some others have desired baptism, and some of the older members of the school manifest an encouraging state of feeling on the subject of Christianity.

Religious worship at our dwelling and at the chapel is well attended, and

the meeting in the bazaar is continued, though I have for the last few weeks been unable to attend. The exercises are conducted by Keek-Cheng, and I now have the prospect of soon resuming my attendance.

26th. There are now in the river thirty or forty small junks, from *Chan-tibun*, *Ban-pla-soi*, *Pak-lew*, *Ang-hin*, *Ta-chin*, *Song-cla*, etc., which we are daily visiting and furnishing with books. The men on board are generally ready to enter into conversation on the subject of Christianity. There are from five to fifteen men on each of these country junks. There are also at the present time, eighty or a hundred smaller boats loaded with cotton, dye-wood, pepper, &c., from different parts of the country. Many of these are manned by Chinese, and afford a good opportunity for tract distribution—especially as there is just now a suspension of business, to a great extent, throughout the city, in consequence of the plays and lotteries of the people, and the fears of government, in relation to the present movements of the English against China. However groundless their apprehensions may be, they are ready to listen to a thousand reports in circulation relative to the safety of their kingdom. Some say that the English are coming directly here instead of going to China; some, that the English and Cochin-Chinese are leagued together against the Siamese; and others, that England and America have combined their forces and are coming to take Siam! Other reports equally ludicrous with these, gain credence even with the nobility. The king and his princes, having junks designed for the Chinese trade, refuse to send them now, in consequence of the state of affairs between the English and the Chinese.

*Baptism—Inquirers—Monthly concert—Call for more missionaries.*

31st. We have to-day enjoyed the pleasure of receiving by baptism and the hand of Christian fellowship, four Chinese, as members of the church. The season at the water was one of much interest. In company with the church and missionary friends, a large concourse of Chinese assembled as spectators, and after a respectful attention to the ordinance as it was administered, listened with apparent interest to a brief statement of the origin and design of the institution. Some appeared as if they had never before

heard of the folly of worshipping idols, and the necessity of believing in Jesus Christ as the only Savior of sinful men. They followed us from the water to the house, where our teacher furnished them with tracts and added some exhortations. After this the church assembled, and the brethren lately baptized, received the right hand of fellowship. The season was one of interest to us all on account of the presence of the Holy Spirit. Our little church now numbers more than the company of the Savior's primitive disciples, and we pray that primitive piety and zeal may characterize them all. This evening, after family worship, a Chinese who has lived in our family about two years, lingered about the door till others had retired, when he stated that he had long seen the impropriety of worshipping idols, but felt that it was of no use for him to profess Christianity by an observance of its external forms, without his heart was inwardly reformed. He further stated that what he had seen and heard to-day had made him feel as he had never done before, and wished to know if it were consistent for such a poor sinner as he was, to be received by baptism to the communion of the church. The apparent sincerity and feeling with which this man made his inquiries, led us to think that in truth the spirit of the Lord was among us. Others are inquiring on the subject.

June 1st. At the monthly concert for prayer to-day, we enjoyed the society of brethren Peet and French with their wives, who have just arrived here as missionaries of the A. B. C. F. M. We enjoyed also the presence of Him to whom we made supplication for the salvation of a lost world. We have reason to praise God for his great goodness in affording us such measures of joy and success in our work. We serve a gracious and glorious Master.

8th. This evening one of our Chinese domestics engaged in prayer (for the first time in our society) in a very simple, appropriate and spiritual manner. We hope he is taught by the spirit of God.

We beg permission here to renew our request for more laborers for the Chinese in this place. "The harvest is great, but the laborers are few," and we ask the prayers of the Board, in union with all our Christian friends, that the Lord would send forth more laborers into this field.

A letter of later date, August 8, has been received from Mr. Dean. In reference to the effect of some measures of retrenchment, in the general expenses of the missions, which the Board had felt themselves compelled to adopt, in consequence of the exhausted state of the treasury, he thus writes—

The last news we received from the Board has sent some of the Chinese boys away from our school. To prevent a further reduction, and to secure means for the support of the school till we may hear again from the Board, we have to-day circulated a subscription paper among those who have ever shown themselves our friends, and have secured pledges for about two hundred ticals.\* Sixty ticals were subscribed by Prince Chau Fah, and eighty by Robert Hunter, Esq. The remainder was made up by ship officers, and other gentlemen in the place, excepting eight ticals from the wife of Chau Fah. The interest thus manifested in our work by those around us, is very encouraging to our hearts, and, considering the very small number of persons in this place who are prepared to appreciate the benefits of education, it reflects much honor upon their liberality.

*Interesting characters--Treatment of books and tracts by the Siamese.*

Aug. 9. The usual exercises of the Sabbath have been well attended to-day, and there was discoverable a more encouraging state of feeling on the part of some who officiated in the services. One young man, formerly in our employ as a printer, and long acquainted with the truths of the gospel, but of a very proud and haughty disposition, took a part in our prayer meeting with manifest humility and interest. The change so far, is a happy one,—its character and results remain to be proved. The teacher of the school has also manifested a decided change of feeling, and exhibits some marks of true conversion to Christ; but he has only for a short time known any thing of the gospel, and his Christian character—if indeed such he has—is yet immature.

10. Mr. and Mrs. Slafter have just gone to the bar for the health of the latter; we hope in a few days to see her restored to health and to her employments. The other members of the mission are in usual health.

\* The tical is about sixty cents.

11. As usual, a number of persons have called during the day for books, and among the rest, a company of five or six Siamese priests. After receiving each a book, they walked down to the banks of the river before our houses and commenced tearing the books in pieces, and trampling them under their feet. They then walked through the ship yard, scattering the leaves of the tracts after them, till all were expended. We are credibly informed that our tracts are torn and scattered along the way through the bazaar daily. Many books have been circulated among the Siamese, and much knowledge of Christianity, by this and other means, has been communicated to the people, but we are not aware that an individual of the nation has, while residing in the country, given evidence of piety. The circumstance alluded to above is perhaps one of as much encouragement as any which has come to our knowledge, since it manifests a decided feeling on the subject, though it be one of hostility to the truth.

*The opium trade—War with Cochin China—Character of the natives.*

12. We have learned to-day that a quantity of opium has been found in the hands of a Chinese, who had just purchased it from the *naquodah* of one of the Bombay ships now in the river. What will be the result to the persons concerned, is not yet determined, but this much is evident, that the severity of the penalties now enforced upon the natives who violate the law in the purchase or use of opium, does not prevent its importation; and it is equally evident, that while the authorities are imposed upon by smugglers, they in return, inflict punishment upon the innocent with the guilty. Daily we hear of persons being apprehended who are as free from guilt in this matter, as any of his majesty's subjects.

13. It is now reported that the Prah Klang, with a force of 5000 men, is going to war with the Cochin Chinese. Chau Kun-Bre-Din, a Siamese officer of high rank, has already gone, and has sent back for aid. The *Caledonia*, one of the Siamese vessels built in European style, is taking on board guns for the expedition. From present appearances it would be somewhat remarkable if a long time should pass without witnessing some revolution in the government of Siam. The Chinese, by far the greatest portion of

the inhabitants in this city, are reminded of a long series of what they call oppressions, by the triennial tax of four ticals, which they have this month to pay, or go to prison—not a comfortable place in this country.

15. A circumstance occurred a day or two since which may illustrate the character of the people with whom we live, and show the present state of things in this place. One of our missionary friends sent his servant out with eight or ten ticals, to purchase some necessaries for family use, when he repaired to a gambling house, and spent the money. He returned at night with the report that he had been taken up by the government officers, on the pretext that he was an opium dealer, and that he could be released on no other condition than that of paying all the money he had with him. Seizures for opium dealing are so frequent about the city at this time, that his employer was led for the present to believe the report, and to join in congratulating the poor man on his fortunate escape from prison. It has since appeared that he well deserved the prison for his imposition upon his confiding employer. This is but one of the many instances that might be given to illustrate the perfidy and deceit which are often found in the heathen character.

A missionary, especially on first coming into the country, needs to be particularly cautious, or he will be involved in constant difficulty by the faithless natives, who are ever ready to take advantage of a man's ignorance of the language and customs of the country. If in no other way, they will make such appeals to his sympathy and benevolence as will secure their object; and a man will generally be taken with their craftiness many times, before he can persuade himself that the poor creatures would impose upon him, especially if they are persons who have been taken into the family, and have afforded some encouragement of yielding themselves to the claims of Christian truth. It is a lamentable fact that they will often make professions of attachment to our religion, for the sake of better succeeding in their selfish designs. On the other hand we need to be watchful and prayerful lest this view of the heathen character, however true, should lessen in us the little compassion we have for their souls.

The weather is now oppressively hot; still we are preserved in mercy



from disease, and are allowed to go on with our employments.

### China.

EXTRACTS FROM A LETTER OF MR. SHUCK, DATED MACAO, AUG. 20, 1840.

We have, in the extracts given below, a brief account of the seizure and abduction of the English missionary at Macao, and of the hostile attack by the British forces, which was its consequence. Our readers have doubtless been made acquainted with the principal facts through the public papers, but the subjoined sketch has the advantage of being from an eyewitness, and a Christian missionary.

#### *Abduction of Rev. Mr. Stanton—Battle at the Barrier—Defeat of the Chinese.*

Yesterday was a day of excitement, beyond all precedent in the past history of Macao,—a day of anxiety, of war, blood-shed, and death. Two weeks ago this morning, one of our missionary circle, Mr. Stanton, a young English missionary of much piety and learning, was seized by the Chinese as an *Englishman*, and, wounded and bloody, was carried to Canton and thrust into prison, where he now is. He went out to bathe in the sea alone at five o'clock in the morning, and we only heard of his abduction three days after it occurred, although every reasonable effort was made to learn something of him. Capt. Smith, chief of that portion of the British squadron now in this part of China, demanded Mr. Stanton's release. The taoutae (intendant of circuit,) then in Macao, said he would repair to Canton, consult with the tsungtuk (governor,) and hoped to bring Mr. S. back with him. The taoutae returned night before last, not only *not* bringing Mr. Stanton, but bringing a large body of troops, and threatened to attack the houses of the English in Macao, in which event all other foreigners would have suffered. Evening before last, some Englishmen were fired upon, while riding out. Yesterday, Capt. Smith receiving nothing but insolence from the Chinese, at one o'clock in the day, moored in two of his ships of war, also a large war-steamer and a cutter, and opened a heavy cannonade upon the garrisoned Barrier, which separates the Portuguese and Chinese territories. At this place also were fifteen war-junks, and a large encampment of Chinese soldiers. The Chinese returned the fire, from the

junks, the encampment, and two other places. At three o'clock a large body of British troops landed on the Chinese territory, formed on the beach, marched deliberately onward amid volleys of musketry, and were in possession of the Barrier and encampment within five minutes' time. A brisk fire was kept up all the time by the ships, and the troops threw grape-shot into the junks from a field-piece which they took on shore with them. Having set fire to the encampment, and nearly destroyed the junks, they re-embarked about sunset. I saw nearly the whole and was within 200 yards of some of the British balls. We could have witnessed the engagement from our windows, had it not been for trees intervening. I saw several of the poor creatures fall, and my feelings were indescribable, at seeing my fellow-men thus hurriedly plunged into eternity. I deprecate war in all its forms, but the Chinese *government* is hostile, essentially and practically hostile, to the great God and to the cause of his Son, and it would be no great cause of regret to me were the whole fabric soon to fall, to rise no more, before the face of offended heaven. The number of the Chinese killed and wounded yesterday, which, however, it is almost impossible accurately to ascertain, must have been three or four hundred; while of the British not a man, it is said, was killed, and only a few slightly wounded. We slept sweetly and safely last night. God knows those who are his. He is our refuge, and we have no burdensome anxiety nor unhappiness. Many rumors are afloat concerning the operations of the fleet on the northeast coast, but not sufficiently authenticated to warrant me in detailing them here. We are all in only tolerable health. Pray for us. I know not what may be the next step the British may take. I doubt whether yesterday's proceedings will make Mr. Stanton's situation any more secure; I have many fears for his safety.

In a note dated August 3, Mr. S. thus speaks of the occupancy, by the British forces, of the island of Chusan, in July last.

The city of Tinghae is in lat. 30° N. There has the British flag been hoisted (July 5th, 1840,) under a royal salute, and Brigadier Gen. Burrell proclaimed governor of the Chusan Archipelago. This is a portion of the fertile and beautiful Province of Chêkeang. At Chusan there are now tens of thou-

sands of Chinese on their own soil, who are accessible to the Christian missionary, and at the same time not under the absolute control of either Catholics or mandarins.

### Greece.

#### EXTRACTS FROM A LETTER OF MR. LOVE, DATED CORFU, OCT. 8, 1840.

The letter from which the following extracts are made, is not of so recent a date as that contained in the February number of the Magazine, yet we doubt not its contents will be interesting to our readers. The transaction to which it chiefly refers,—the baptism of the Greek convert Apostolos,—is an important event, in its bearing upon the character and prospects of the mission. We trust this will be to the Greeks but a dawning of light, which shall, ere long, open to a perfect day.

We regret to say that later accounts from Mr. L. left him in a very feeble state, from another severe attack of illness which occurred about the first of November. The prospect of his recovery must now be considered very uncertain, and we look with anxiety for the next intelligence from him.

#### *State of Mr. Love's health—Climate of Corfu—Tract distribution.*

The summer has been to me one of great feebleness. Since my last, I have had three attacks of the spasmodic affection, and two of the country fever. The most of the time, however, I have been able to walk out or ride, but unfit for any active business. One of the attacks of the spasmodic affection was attended with high inflammation. The disease, however, continued but a few hours, and I was confined to the bed but a few days. This tenement of clay would, I think, be able to endure but a few more such attacks. Sometimes I have thought that my poor instrumentality was almost done,—and rest at hand. But still our Father gives us to hope.

The climate of Corfu is, I am quite certain, better adapted to my constitution, than any other just in these parts. Since our arrival at this place, I have had none of those severe colds, and oppressions at the lungs, from which I suffered so frequently at Patras.

It has been unusually *unhealthy*, I learn, at Patras the past summer, the temperature for many days being above 100° Fahrenheit. But not so at Corfu. I have felt no oppression from the heat—the temperature, except for a

few days, having been not above 90°;—generally from 80° to 85° in the heat of the day. Our children who were sick more than half of the time at Patras, have been in excellent health all summer.

My feebleness, as I have already intimated, has precluded me, for the most part during the summer, from active labor; we hope, however, that we have not been here in vain. I preached for Mr. Lowndes in English as much as I was able, during the two months that he was absent at the lower islands inspecting schools. The exercises were in the evening, and being unable at that hour to go to the school house, where Mr. Lowndes worships, we had the services in our own house. Some of the last meetings the two rooms in which the service was held, were crowded, about seventy-five persons being present, and double the number which at first attended. The truth was listened to with much apparent interest, and a few conversions have ensued. Indeed our little congregation appears very much like the beginning of an American revival.

A week before Mr. Lowndes' return, I had an attack of the fever; since which I have not attempted to preach. We have had considerable religious conversation with our English friends, and particularly with some pious Wesleyan soldiers, and by their hands have sent many thousand pages of tracts into the citadel. The tracts have been extensively read. The number of hopeful conversions is four, and in two of the cases the tracts, I think, were particularly instrumental. One of these was a poor sick man in the hospital, who has since passed from time into eternity.

The two regiments at Corfu, about to be relieved by three new ones from England, are soon to embark for the West Indies. They have applied to me for a large quantity of American tracts, particularly for the voyage thither.

Our labors among the natives have been chiefly carried on through our assistant, Apostolos. He is a man of God. I preached a few times in Greek, in the earlier part of the summer, but feebleness not allowing the effort, I had to relinquish it about the first of July. Since which time I have attempted nothing directly, except personal religious conversation with those who have, from time to time, called at our house.

*Baptism of Apostolos—Its effect upon the minds of the Greeks—A candidate for the priesthood.*

The 12th of August was to us a day of interest. We repaired to a beautiful little bay of the Mediterranean, and, sheltered there from a noontide sun by the branches of an aged olive, I read and explained the sixth chapter of Romans. We then sang a Greek hymn in the tune "Greenville," and prayed. After which, I baptized Apostolos εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος. We came up out of the water, and again commended ourselves to God by prayer, supplicating his blessing upon the act, which, in obedience to his command, we had just performed, and in imploring his mercy upon the perishing multitudes among whom we dwell. It was a day too of deep interest to our beloved Greek brother. How fervently, before descending into the symbolical grave of his crucified Lord, did he pray for a complete death to sin! and after coming up out of the water, how earnestly did he supplicate the grace of God, and the constant abiding of the Holy Spirit, that he might walk in *newness* of life, and adorn, by a godly conversation, the profession which he had now made in the presence of a number of witnesses.

Two pious English friends, an officer of the medical staff, and his lady, with whom we were spending a little time in the country for the benefit of my health, accompanied us to witness this interesting scene. An entire change has recently taken place in their views with reference to the ordinance, and this was the first scriptural baptism which the doctor had ever witnessed. It was delightful to see how the simplicity and significance of the ordinance witnessed for God, in their minds, though they had the disadvantage of understanding nothing of the exercises connected with it, only as Mrs. Love briefly interpreted. A number of Greeks, attracted to the spot by our reading, singing, and prayers, seated themselves under an adjacent tree, and witnessed the ordinance in a very respectful and becoming manner. The crew of a small craft, moored at the beach a few rods distant, looked on silently, and with much apparent interest. Apostolos has a son of sixteen, the only surviving member of his family, who was also present.

Our brother has long desired to obey

the command of Jesus in this ordinance,\* and it was attended with a peace of mind which he represented that he had never before felt. He was accustomed, in his own conclusive way of reasoning, frequently to say, "My parents put me into the water when I was an infant, as they would dip a stick. But *how* that can be *my* obeying the command of God to be baptized, I am not able to see."

Our English friends present, saw in the administration of this ordinance a *dawning* for Greece. Others, perhaps, may see a *darkening*. As for me, the *command being clear,† the duty was plain.*

The transactions of this 12th of

\* The baptism had been delayed some time in consequence of my ill health.

† Math. 28: 19-20. "Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, διδόντες αὐτοῖς τηρεῖν πάντα ὅσα ἐνετειλέμην ὑμῖν. ΚΑΙ Ἰδοὺ, Ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος. Ἀμήν."

"Go make disciples of all nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things, as many as I have commanded you. And lo, I will be with you always, even to the end of the world. Amen."

("εἰμι," will be with you, etc.) The Greek indicative present is frequently expressive in a high degree, of *emotion*, of *determination*, of *affirmation*, of *assurance*,—better expressed in English, by the auxiliaries "shall" and "will" emphatic,—of which the above, I think, is an instance. So also the following, "If I go and prepare a place for you, I 'will' come again, [ἐρχομαι] I will not leave you orphans, I 'will' come to you," [ἐρχομαι.] "Where two or three are met together in my name, there 'will' I be" [εἰμι.] "From henceforth ye 'will' know him," [γινώσκετε.] John xiv. 7. The idiom is very common in modern Greek, a fact overlooked, I think, by the translators of the modern Greek Scriptures. ["And I will be with you."] It seems to me that the missionary should contemplate well this "and." It is the connecting link between the last command of our crucified and arisen Lord, and a promise big with glory. "Go," "Make disciples," "Baptize them," "Teach them." These are the injunctions—obey them, "And"—O! blessed assurance!—"I will be with you always, to the end of time.—"One word more. This command of our sovereign Head, "to preach the gospel to all nations," was given to his disciples not as *individuals*, but as a *body*. Not that every individual of the body is to preach the gospel to the heathen,—but rather that this body might participate in the acts of all its *members*. "*Participation*," then, is enjoined upon every disciple of Jesus. And let every disciple participate in the work, "and" Jesus will be most assuredly with them, both at home and abroad. Glorious is this privilege! but yet responsibility as weighty as eternity, is resting on the church of the living God.

August are well known throughout the city of Corfu, and generally throughout the island. The reproach of "*sprinkling*," so many times cast upon the missionaries, and upon us in common with others, by the natives, is, so far as we are concerned, wiped away. They say of us no more, that we are "no Christians because we have not been baptized." I have never seen a Greek belonging to the Greek church, who regarded any thing other than immersion, as baptism.

But the bearing of this transaction on the subject of "*Believers' Baptism*," is by far more important. Intelligent Greeks understand that their present practice of baptizing unconscious infants is an innovation; that it was their ancient practice to baptize only disciples. The following ancient formula touching this point is still every where read in the churches, and to an understanding Greek carries with it all the force of demonstration. "*Ὅσοι κατηχούμενοι προέρχετ*" (literally) "as many as are catechumens, come forward." It was the declaration of the officiating priest in ancient times, (and kept up still, as a mere matter of form,) when he came forth to read the liturgy in connection with administering the eucharist, and its import is, that those who do not sustain the character of *κατηχούμενοι*, not being baptized into the church, are to withdraw,—a laconic mode of speaking, by which in addressing an affirmative to one class, the negative is announced to another; and when a part, and the *first* part, is put for the whole and what naturally succeeds. And as the word "*κατηχούμενοι*" necessarily implies *understanding*, on the part of the candidate for baptism, so the question "what class of persons were baptized, whether infants or otherwise," is, in the mind of the Greek, without controversy. They know that we do not baptize our little children, and that we require as a pre-requisite to baptism, a state of mind that an infant is incapable of possessing. And on learning the practice of Baptists they not unfrequently reply "*καλὰ, for so our fathers anciently did.*"

There is still another view which our Greek friends take of the subject, which, to me, is no less interesting. Referring to the baptism of Apostolos, say they, "*It accuses our faith. But are we not the orthodox! the peculiar people of God—the only Christians!!*" To these questions we answer them distinctly, "*No.*" "Except ye repent and

be converted to God, and cease from sinning, and from loving your sins, you cannot be saved." Since the baptism of Apostolos, the spirit of inquiry seems to be greatly on the increase. There are, perhaps, twelve or fifteen intelligent Greeks in Corfu, who have been met, inch by inch, on the whole system of Christianity, according to the New Testament, and completely vanquished. They are now searching "the scriptures, to see if these things be so." Oh! sir, if this be of the Holy Spirit, these poor perishing souls will be converted. But if not, they will fall away into infidelity.

We are making some arrangements with reference to publishing Wayland's Elements of Moral Science, which we now have in manuscript. A young Greek, educated in the Ionian University, for the priesthood, and now engaged as one of the teachers of the High School in Santa Maura, has been in Corfu a number of weeks of late, petitioning the Senate to release him from his obligations to become a priest. The Senate are highly displeased, and charge him with changing his religion. They give him six months in which to return to the church, and be ordained, or they will then take from him his situation. The young man declares that on *no condition* can he submit to the silly rites of the church, or comply with a requisition so repugnant to the dictates of his conscience; that auricular confessions and forgiveness of sins by the priesthood have no place in the Bible, and as for worshipping pictures, relics, saints, "the all holy Virgin," etc., it is the grossest idolatry; that he would have no objection to be ordained, if it were only to teach the scriptures; but all the above, with the appointed fasts and feasts, he will have nothing to do with. This young man copies our manuscript of Wayland's Philosophy for the use of the professor of Theology and Moral Philosophy, in the Ionian University, for which service he receives from the professor ten dollars.

He has obtained about fifty subscribers at Corfu. The entire cost of one thousand copies of the work (the abridgement somewhat enlarged from the whole work) will be, I think, about five hundred dollars, exclusive of the cost of preparing it, overseeing the printing, etc. It may be printed at Patras, if we have a missionary there, for perhaps something less. A new press has recently arrived, and a week-

ly paper is now published at that place, edited by Dr. Maniaka.

### West Africa.

EXTRACTS FROM A LETTER OF MR. FIELDING, DATED EDINA, DEC. 8, 1840.

Messrs. Fielding and Constantine, with their wives, it will be recollected, sailed from Norfolk for West Africa, in the ship *Saluda*, early in August last. Soon after their voyage commenced, the ship sprang a leak, and they were obliged to return to Philadelphia. The *Saluda* having proved unseaworthy, after some delay another vessel was found, and they embarked a third time, as stated below, in the bark *Hobart*, from N. York on the 25th of September.

#### *The voyage—A storm—Arrival at Monrovia—Governor Buchanan.*

Having been, as you know, unhappily disappointed in the worn-out ship *Saluda*, we were provided with a more healthful, safe and comfortable conveyance, in the bark *Hobart*. After much trouble in exchanging our cargo, which was a good deal broken, we were ready, and cleared from the port of New York, on Saturday the 26th. We did not, however, leave the Narrows until Monday the 28th September, somewhat later than we expected. We went out with the prospect of fair weather, and had a good breeze for about a week. There were indeed but light winds until the 11th of October, when the heavens became as black as midnight, and in a few hours we found ourselves overtaken by a terrible north-easterly storm, which continued and increased for four days. Some people not accustomed to the sea, always experience storms when they go on a voyage, but the frightful appearances presented to us, it would be impossible for me to describe. When I think of the raging elements, the fierce wind, the roaring sea, the mountainous waves, I wonder these did not part our frail bark asunder, and scatter it to the four quarters of the heavens. On the 4th day, the waves broke over us almost without interruption—the water rushed into our cabin, and even into our berths. The vessel now became unmanageable—the axes were prepared to cut away her masts—her helm was lashed down, and she was let go at the mercy of the waves and the storm. Then the heaving, and pitching, and reeling, together with our sea-sickness, made it a period in our passage long to be remembered.

But blessed be God, He who holds “the winds in His fists,” and controls the waves, condescended to calm the violence of the storm. After the clouds had broken away, the winds and rain abated, and we were permitted to see the cheering rays of the sun, our hearts were lifted up in gratitude to our Heavenly Father for sparing our lives, and permitting us to escape a watery grave. After this period we had very light winds, and long calms, until we reached the Cape de Verde Islands. For the space of three weeks during this time, we did not advance twenty miles.

During the calm weather we caught several sharks, and porpoises, and many other fish; one of the sharks was about eight feet in length. All along the coast of Africa the ocean abounds with these formidable fish.

As we approached nearer the coast, the weather became gradually warmer. In latitude 9° the heat was quite oppressive,—the thermometer standing at 98° in the cabin, and sometimes as high as 123° in the sun; we were relieved, however, by many gusts of wind and squalls. These are in themselves very refreshing, but are dangerous to sailors, as they come on very suddenly and with great violence. Many of these squalls are accompanied by a heavy rain, loud peals of thunder, and intense lightning, while the wind blows a complete hurricane; but they do not usually continue more than an hour.

We endeavored to lift up the standard of the cross, wherever we found opportunity. We had services on board the ship, to which the sailors were invited, once on the Sabbath, when we were so seasick that it was with difficulty we could engage in any religious exercises; after we got better we had worship every evening; and on the exhortations to the sailors, I trust the Lord bestowed His blessing. The second mate was made to feel his sinful and wretched condition, and we would fain hope, ere this, has obtained peace in believing.

On Tuesday, the 58th day from New York, we saw the Cape of Mesurado, and about four o'clock in the afternoon of the 24th of November, we reached Monrovia.

We have reason abundantly to thank God, who has dealt so mercifully with us, for, after many disappointments and a long passage, we are permitted to see the benighted shores of Africa; yes, benighted indeed, for be-

fore we reached the land which has been cursed of God, by reason of sin, scores of natives came off in their canoes, and on board our ship, whose naked bodies were loaded with grigris, and other symbols of their idolatry.

Governor Buchanan, who resides in Monrovia, came on board the next morning. He treated us with the utmost kindness, and invited us to make our home at his house while we should remain there. We found him to be a pious Christian, as well as an amiable and intelligent man, and we spent all the time we staid on shore at his house. He kindly took us and our companions seven miles up the St. Paul's river. We stopped at the government farm, and at a settlement on the banks of the river called Georgia. This settlement is composed of captured slaves; they are Eboes and Congoes. We walked through their town; the people were pleased to see us, and followed us in a drove. Their streets are wide and regular, the houses small, the farms are well fenced in, and such is the richness of the soil that these farms appeared like gardens in America. The inhabitants number about 300—they can all talk broken English, and their children speak the language very well.

*Arrival at Edina—Dangerous navigation—State of the mission—Expedition to the Niger.*

We left Monrovia for Edina 70 miles distant, on the 29th of November; we did not reach there, however, until the 3d of December. We found br. Clarke and wife quite well. Br. Crocker was also well, but alas! sister Crocker was no more; she died on the 28th of August. Blessed be God, we found them all in the true spirit of missionaries, cheerful, and looking forward to the promises of God; though inured to affliction, yet looking upon every dispensation of providence as designed for their good. Their schools and mission stations generally, are in a flourishing condition. They received us with the most cordial and fraternal kindness, to their mission circle. At the mouths of these rivers—(St. John and Mesurado,) at Edina and Monrovia, are very dangerous bars. We all got a wetting at Monrovia. Br. C. and myself experienced the same also at Edina; our companions escaped, because they came over in a larger boat. The bar at Edina is really terrific. In

attempting to cross it many persons have been drowned; one of our boats was capsized, and one passenger drowned,—a son of the Rev. Mr. Seys, Methodist missionary,—the rest were with difficulty saved. Though we were exposed many times, before we got all our things on shore, yet we have been mercifully preserved. On the Sabbath br. C. and myself preached at Bása Cove, in the Baptist church; it was their quarterly meeting, and there was a large congregation, composed of colonists and natives. I trust the Lord was in the midst. In the evening, by means of an interpreter, we addressed the natives in br. Clarke's charge. Edina is situated at the mouth of the St. John river, on low ground, between the river and the sea, in latitude 6° N., longitude 11° W. Our mission house stands on the highest ground in the place, and that not very high. Both at the rear and also in front, is a swamp; one is covered with the deadly mangroves, the other is almost clear of them. The inhabitants on both sides the river, at Bása and Edina, amount to 700. There are a number of natives transiently living among the colonists; they do not alter their manner of life, only they wear a small cloth round their waists, reaching nearly down to the knee;—females wear the same. They live in huts and have their number of wives as they do in the forest. Edina is considered as healthy as any place on the western coast, excepting, perhaps, Cape Palmas. We had an opportunity immediately after our arrival, of going to Fernando Po, by an English vessel bound that way; but upon mature reflection and consultation with our brethren, we concluded to spend the period of acclimation here. The fever of this country is universally dreaded. It makes sad havoc of Europeans, and those who survive look very feeble and wan. But we trust that, being in the bosom of the mission, we shall fare better than many. Our brethren think well of our mission to the Niger, although they would like to have us with them. They suppose it much more healthy in the interior. We shall therefore remain here until we think we have become acclimated; then, the Lord willing, we shall proceed up the Niger.

The English have already commenced their expedition up the Niger; one steam vessel has gone by, and two others, we are informed by an English

captain, are on their way. We have seen numbers of English men-of-war, since we have been on the coast. A whole fleet passed a few days ago; they have commenced the work of breaking up the slave factories on the coast. They have destroyed Gallinas since we have been here, and liberated 600 slaves. They are now going down the coast, to break up every slave factory they can find. If the English go on the plan of Mr. Buxton—and doubtless they will—Africa will undergo in a few years a mighty revolution.

EXTRACT FROM A LETTER OF MR. CONSTANTINE, DATED MONROVIA, NOV. 28, 1840.

*Arrival at Monrovia—At Edina—Prospects of the mission.*

We arrived at this place in safety, and in the enjoyment of good health, on the 24th inst., after a protracted voyage of fifty-eight days. Here we were met by Gov. Buchanan, who very cordially invited us to his residence, where we were made welcome during our stay at this place. He appears to be in every respect the man for his station, so kind and affable that he seems to have won the confidence and esteem of all.

Edina, Dec. 10. We arrived at this place on Wednesday of last week. Our hearts were gladdened, and our spirits rejoiced, when we found ourselves in the society of our dear brethren, who came on board the vessel to welcome us to their abode in this land, shrouded in moral darkness. But we found them mourning the loss of our beloved sister Crocker, who has entered into her rest. They were fearful also, that the intelligence of her death would discourage others from coming, or would dishearten the Board in their efforts to evangelize poor benighted Africa. Why the Lord has removed her from this very interesting and important field, just as she was beginning to be useful, we cannot tell; but we hope that many will respond to the anxious inquiry of our brethren, "will others come to our aid?"

We feel ourselves under renewed obligations of gratitude to God for his past mercies, and present blessings. We certainly have reason for devout thankfulness to Him who has given the winds and the waves charge concerning us, and has brought us in safety to the land of our choice, where we hope

soon to see the desire of our hearts. The prospects of the mission here are becoming very interesting, and our brethren greatly need help. When they look over the whitening fields spread out before them, and see that they are able to perform but a very small portion of the work which seems to be accumulating, and which is constantly pressing upon them; and then look to their brethren at home, and see no cheering promise that more laborers will soon be sent out to their aid, they are ready to exclaim in dependency, "Alas! for this poor people. Must they die in their ignorance and in their sins?—must they 'be turned into hell with all the nations that forget God,'—while Christians in America can send them 'the word of life which is able to save their souls?'" While these things dishearten our brethren, they are compelled to turn away from all human aid, to Him who has spoken in consoling language, "I am with you alway." But must they be left to labor and die alone, because men cannot be found, who are willing to sacrifice their comforts, yea, and their own lives also, for the salvation of this interesting, but long neglected people?

*Need of more laborers.*

Two missionaries are needed for this place, as soon as the Board can send them; one to labor at the station now occupied by br. Crocker, which is twenty miles up the Meehlin river. This will allow br. C. to open a station at Kaigma's place, a very large town near the borders of the Kpese territory.

The other missionary would accompany br. C. with a view of laboring in the Kpese tribe. Br. C. thinks they are a numerous and interesting people, occupying a large territory in the mountainous and healthy regions of the interior. Their territory comes within a few miles of the above mentioned town, where many of the Kpese people live. At this place, the missionary destined to the Kpese tribe, might stop for a while with br. C. and be acquiring some knowledge of the language, and at the same time make arrangements for his permanent residence in the tribe. Who will come to occupy this important field?

Under the blessing of God my health is now good,—even better than it had been for several months previous to my leaving America. Mrs. Constantine

also enjoys good health. But how soon our systems may become infected with the miasma of the low lands, and we fall victims to the climate-fever, we know not. But we trust, that under the blessing of God, and the care which the experience of our brethren will enable them to bestow, we shall have the privilege of laboring long in our Master's vineyard. But should He in his infinite wisdom see fit to remove us early, His will be done. May we only live to glorify him.

With the advice of our brethren here, we have thought best to remain with them and observe the indications of Providence, until we ascertain farther what may seem to be the will of God concerning us, and our departure will be regulated accordingly.

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EXTRACTS FROM A LETTER OF MR. CROCKER, DATED EDINA, DEC. 10, 1840.

Mr. Crocker, in referring to the state of his own mind and feelings under his bereavement in the death of Mrs. C., thus writes—

Since my companion's death, I have most of the time had a good degree of peace of mind. If I am not deceived, the effect of my severe sickness and bereavement has been salutary. God seems to have dealt very kindly with me throughout, and to have made the stroke as light as possible, consistently with his design to promote my spiritual welfare. I have enjoyed the sympathy of Christian friends, in a high degree. My visit to Cape Palmas was very pleasant. The brethren of the Episcopal and Presbyterian missions were exceedingly kind. My health has been remarkably good, so that I have been enabled to keep myself busily employed all the time.

*Occasions of encouragement and of depression.*

In regard to the mission, I never felt more encouraged than I was even before the arrival of this last vessel. We were greatly cheered and comforted by the arrival of brethren Constantine and Fielding, with their wives. Though I have seen too much of the uncertainty of all earthly things, not to know that disappointment may lurk in every breeze, yet I think I can see evident tokens of God's merciful designs towards Africa. And the fact that my mind was turned towards this country, now gives me pleasure. It is true, I have been here more than five years, and

have seen but little fruit of my labors, in the conversion of the natives. My heart has often sunk within me, in view of their indifference. None but he who has been in a similar situation can fully realize what are my feelings frequently, when I go out to call the natives to meeting to hear the word of God. Those are the seasons when Satan seems to exert all his power to torment me. To cease laboring I dare not, and to go forward seems almost as bad as death. But after they get together, if God enables me to speak to them faithfully, I rejoice in my work. I have in times past, felt greatly cast down, by the thought that it was owing to my unfaithfulness that God did not bless my labors. But recently I have been enabled to rely more exclusively upon the promise, "My word shall not return unto me void." I have felt that God would honor his own truth, and fulfil his own promise, let me be what I might. The encouragements at my station in the country, have been a little greater of late than heretofore. More people attend meeting; and I think I can perceive some effects on the manners and customs of the people. Divine truth, continually reiterated in their ears, will, I am confident, sooner or later produce its legitimate effect. I hope you will pray much for us, that we may be endowed with all the qualifications necessary for the faithful discharge of our duties. Our newly-arrived brethren have concluded to stay with us, till they have passed through the first and usually the worst part of their acclimation. I have no doubt that this will be in accordance with the wishes of the Board. Any disposition on their part, or that of their friends, that they should proceed directly to their destined field of labor, must have proceeded from an entire ignorance of the nature of the climate, and of the fever. It is our prayer that they may be preserved to prosecute their labors in this country, and in that part of it where these labors will be most effectual.

A letter from Mr. Day, pastor of the church at Edina, dated Dec. 12, mentions his removal with his family, to Bexly, a settlement six or seven miles distant from Edina, where he has established a school of about thirty native and American children. This position he considers a very favorable one for preaching to the natives, as there are several large towns in the immediate vicinity.



## Other Societies.

### London Missionary Society.

#### MISSIONARY SUCCESS IN THE ISLANDS OF THE PACIFIC.

Extracts of a letter from Rev. Wm. Gill, dated Rarotonga (one of the Harvey groupe, lying S. W. of the Society Islands), January 14, 1840.

One subject, that occupied much of our conversation on our voyage, was the importance of constantly urging on the attention of the native churches the duty of relieving the Parent Society, and of presenting them with those high motives by which they should be induced, as Christians, to extend the blessings they themselves have received. Notwithstanding all their disadvantages, the members of the churches at Rarotonga have hitherto shown every disposition to discharge those high obligations under which they feel themselves laid both to the church at home, and to the heathen round about us. Last year, Auxiliary Missionary Societies were first established on the Island. One was formed in August last at the station of Avarua, the station of Mr. Buzacott. It was truly an interesting scene, and strongly calculated to encourage the hope that if their spirit of benevolence be matured by Christian principle, their subscriptions will, at some future time, be no inconsiderable item in the financial report of the Society.

In September last, a similar Society was formed at this settlement, Arorangi. On the Sabbath previous to the meeting, I took occasion to show the urgent necessities of the heathen, and our duty to render all the assistance in our power, taking as the foundation of my remarks the solicitous cry of the man of Macedonia for help, recorded in the Acts of the Apostles. Early on the day appointed for the formation of the Society, the chapel was crowded to excess. Services were commenced by singing a hymn celebrating the power and majesty of Jehovah as the only true God, after which prayer was offered for the Divine presence and blessing. Mr. Buzacott, who kindly attended, gave a brief historical account of the Parent Society, the first declaration, and subsequent prosperity of the Gospel at Tahiti, and the present state and extent of the Society's operations. To these statements the people listened with intense interest, and indicated by the expressoin of their countenances that their hearts were deeply affected. At the close of Mr. Buzacott's address, Papeiha, the first native

teacher sent to these shores, showed that it was their duty to form a branch Society to aid the Parent Society at home; and after expressing his hope that they would pay proper regard to that duty, proposed that Timmu, the Chief of Arorangi, be appointed treasurer for the ensuing year. This being seconded by the elder deacon of the church, it was unanimously carried. The next proposition was, that Setephano, one of the chief's sons, be appointed secretary, which was likewise carried; and after the parties proposed had expressed their assent, several other speeches were delivered. We subsequently adjourned to the school-house, the place appointed to receive the subscriptions, and invited the several teachers of the adult classes to bring the collective contributions of his class. Accordingly each brought his basket of arrow-root, and we found at the close, that the whole quantity amounted to 700 lbs. Those who contributed in money, brought dollars, half-dollars, and quarter-dollars, to the amount of fourteen dollars and a half. Afterwards a large quantity of miscellaneous offerings were presented, of little value in themselves, but pleasing to be received, as showing the disposition of the people; these being their only property. Among them were 13 fowls, 13 bundles of pierre, the native mica; 32 small neatly wrought native baskets; 42 stones of murder, used formerly in their wars; 1 basket of breast ornaments, and other heathen fineries; 7 baskets of various kinds of sea shells by the poor children; and a great number of heathen ear-drops.

In the afternoon another service was held in the chapel, in order to give many an opportunity to express the feelings of their hearts, and to exhort one another to diligence and love in the work of the Lord. Twelve or fifteen speeches were delivered, which exhibited much humble gratitude and holy joy on the part of those who, prior to the introduction of the Gospel, sat in darkness, and revelled in all that can be conceived as polluting and debasing.

There was an old man present who had been a great warrior, and who in his heathen state seldom appeared *without human flesh hanging on his hook*; but who now, having obtained redemption by Christ, is washed and sanctified, and for many years has united with the faithful in commemorating the dying love of Christ,—this poor man, having on his person many scars of his ancient sanguinary conflicts, referred our minds, in the course of the remarks which he made, to the years of darkness which

he had witnessed, stating, that "he had lived to behold a new and wonderful thing—the gathering together of the people to send the word of the true God to the heathen. It is true," said he, "formerly we used to assemble, but it was either to plan attacks of murder, or to flee from attacks made by the enemy; either to devise schemes of theft and pollution, or to carry those schemes into execution. We then met in fear, and with hearts filled with envy and malice, and dared not to assemble our wives and children; but now the darkness has fled, and the true light of the True Sun has shone upon us—Jesus the Lord from heaven. The spears of our wars are lost, and we hold in our hand the sword of the Spirit—the word of the Lord—we bring with us our wives and our children, and feel that our hearts are filled with love one towards another. We not only love those of our own settlement, but we love all, and are loved by all; and, above all, this day we have met to show our love to those who are as we were, living in darkness, having no God, and no hope; this is a new and a wonderful event, brought about by the great love of God." After many expressions of gratitude to Divine Mercy, and exhorting others to cherish the same spirit, he most affectionately addressed the young, who listened with much attention, and I trust his exhortations will prove a word in season to many.

Another old man, a candidate for church-fellowship, said, "I have lived during the reign of four kings. In the first I was but young; we were continually at war, and a fearful season it was—watching and hiding with fear, were all our engagements. During the reign of the second we were overtaken with a severe famine, and all expected to perish; then we ate rats and grass, and this wood and the other wood, and many other unmentionable things. During the third we were conquered, and became the peck and prey of the two other settlements of the Island; then if a man went to fish he rarely ever returned, or if a woman went any distance to fetch food, she was rarely ever seen again." Here, after referring to many deeds of darkness to which he at that season had been eye-witness, he continued, "But during the reign of this third king we were visited by another King—a great King—a good King—a powerful King—a King of love—Jesus, the Lord from heaven. He has gained the victory—he has conquered our hearts; we are all his subjects, therefore we now have peace and plenty in this world, and hope soon to dwell with Him in heaven. We have done well to-day to meet to make known the fame of this King where the

prince of darkness reigns, by sending them that word of life which made Him known to us." Many other speeches were equally pleasing and grateful, as showing the sincere gratitude of the people, and their desire to communicate the source of their joy to others. Commending ourselves and our work to the blessing of Him who will not despise the day of small things, we dispersed with hearts filled with thankfulness and praise.

Extract of a letter from Rev. A. W. Murray, dated Tutuila, February 10, 1840.

I rejoice to state that since I last addressed you, we have been highly favored; the Spirit of the Lord has, we humbly believe, been poured on us from on high; large numbers have been brought under deep conviction, and not a few, to all appearance, have been really converted to God. The work commenced in our own family on the night of Monday, Nov. 4, 1839; and on the very same evening, at Vaitogi, a village about ten miles distant from Pagopago; and since that time it has been gradually extending, and appearing more and more clearly to be a genuine work of the Spirit of God. For some time after the commencement of the work, I could not but feel very anxious in regard to its issue; the excitement was so deep and so general, and evinced in a manner so different from anything I had ever before witnessed; but such blessed effects soon followed as led us heartily to thank God, and earnestly to desire that He might long sustain among us what we could not but regard as in the main his own work. Large numbers, who but lately were unconcerned, immoral, and vicious—some of them notoriously so—have been brought under deep concern; have completely abandoned their former practices, and become meek, humble followers of Christ.

It ought to be mentioned, however, that almost all who have been the subjects of this awakening, had for a considerable time prior to its commencement been undergoing a preparatory process; they had with few exceptions been pretty fully instructed in the doctrines of the Gospel; the seed had been cast into the soil, and had been waiting the needful influences to cause it to spring up, and bring forth fruit.

I cannot now give any correct information respecting the numbers that have been awakened. The work is still going on, and most earnestly do I pray that it may extend throughout the length and breadth, not of this island only, but of the entire group. It has already extended, in various degrees, to most of the settlements on this Island; and the people flock from all quarters to

hear the word of life, and inquire what they must do to be saved. We know of several who come weekly as much as 10, 12, and 15 miles, to attend on the means of grace.

The subjects of this awakening include all descriptions and ranks of people, high and low, old and young, blind and lame; some who were before comparatively quiet and well behaved; and others, previously the most wicked on the Island. One old chief confesses that he strove to harden his heart against the work, and to treat it with scorn, and that he felt himself constrained to surrender.

#### CLAIMS OF INDIA.

Extract of a letter from the Rev. E. Porter, dated Vizagapatam, September 10, 1840.

The Nagpoor Territory is a very large district, situated in the centre of the continent of Hindoostan, which has hitherto been quite unoccupied by any Missionary Society, and presents on many accounts a large and interesting field of labor to the Christian church. I am particularly desirous of directing the attention of the Directors to the Koles, a people inhabiting the hilly parts of that extensive country.

They are a distinct tribe from the Hindoos, and their customs and manners are quite different. Their objects of worship are simple and rude, and somewhat resemble those formerly worshipped by the South Sea islanders and other barbarous tribes; they have no caste amongst them, and their moral character appears superior to the Hindoos in general. Humanly speaking, there is as much likelihood of these people being brought under the influence of Christianity and embracing its doctrines, as the inhabitants of the South Seas. One fact I would mention, which ought to stir up the Christian church to do something speedily for this poor, degraded, yet interesting people, and that is, that the deceitful and wily Brahmins are endeavoring to establish their priestly craft and power amongst them, and, I am grieved to say, have succeeded in some instances. Should the Directors see fit to take up this interesting field of labor, I should propose that six Missionaries, or at least four, be sent as soon as possible; two to be stationed at Nagpoor, and two at Jabbalpur, a large town situated on the borders of the Kole country. I must say that I do feel most deeply for this people, as they have been quite neglected, and yet they present a most promising field for Missionary labor in India. Think, my dear Sir, of 300,000 human beings, without caste, free from the deeply-rooted prejudices of the Hindoo,—living in the heart

of Hindostan, open on all sides to the labors of the Christian Missionary, and yet destitute of that instruction which alone can make them wise unto salvation. Is it not, I ask, a loud call to the church of Christ to be up and doing, to rescue these poor ignorant beings from the power of that soul-destroying and unclean superstition, under the withering blast of which so many have perished?—*London Miss. Magazine.*

#### Baptist (Eng.) Missionary Society.

The following notices are compiled from the January and February numbers of the London Baptist Missionary Herald.

#### CONTINENT OF INDIA.

**DACCA.**—This station is in one of the richest districts of Bengal. The city is situated on a branch of the Ganges, 170 miles N. E. of Calcutta, and contains about 150,000 inhabitants.

#### Missionary Excursions.

On Saturday, the 8th, brother Leonard and I went to Rahmat-ganj, the west part of Dacca, where we distributed a number of books; but the people were noisy and disputatious. "You say," said one, "that Jesus Christ was incarnate: so were some of our debtas." "True, according to your shasters, they were; but your debtas, by their incarnations, did nothing for the good of sinners. What, if you were in gaol for a debt of 1000 rupees, and one of your debtas, in the form of a fish, were to come and sport in the gaol-tank, and another were to range the woods in the form of a wild hog, what would that benefit you? But if one were to come and pay your debt, that would be doing you a great service, for you would then be set at liberty. Now Jesus Christ became incarnate that he might pay the debt of our sins, and thus deliver us from punishment." The by-standers smiled, and the poor man was silent.

On Saturday, the 15th, we went to the potters' village; but we could get scarcely any one to hear us: two or three villagers, and a few travellers, were all that we could collect. We tried to converse with an old man, but we could make no impression upon him. A Hindoo, who has lived to old age without mental cultivation, seems but one remove from the bullock which he drives. He eats, drinks, works, and sleeps, and so does his bullock; but where is the mind by which he ought to evince his superiority to the brute creation? He seems never to stretch a thought beyond the objects of sense around him. He has neither hopes nor fears; he expects no good in this

world, he fears no evil in another. Try to awaken his fears; tell him that he is a sinner, that God will punish sinners after death, and ask him what his state will be in another world, he calmly replies, "It will be as God pleases;" it is no concern of his; it is God's business, and a matter with which he has nothing to do. Tell him of Jesus Christ, that he came into the world to save sinners; "Yes," he says, "I know that Krishna is the deliverer." From a poor old man, of this description, I turned to several young men belonging to the government school, who had taken a friendly walk of a mile with Ganganarayan. They felt what I said; they confessed that their consciences remonstrated when they did wrong; that they had sometimes made resolutions against sin, but had not always kept them. They were told that Divine aid is necessary; that they must trust in the Savior, and pray to him, and that then they would be able to overcome sin.

Who would not wish the rising generation to be educated? Were education universal, missionaries would feel that they were addressing rational creatures, the subjects of hopes and fears, and mental operations.

While I was talking to a few people under a shade, a poor man came and asked for a book: I gave him a Gospel and two tracts. "I have a book here," said he, and began to unfold his cloth, in which it was. I expected to see a piece of one of the shasters, but he put into my hand one of our own poetical tracts. Every page had been so much soiled by the hands of the readers, that it was scarcely legible. When I returned it to him, he read some parts of it, with a strong expression of approbation in his countenance, then carefully placed it in his cloth again, and walked off. He was from Kirani-ganj, a village opposite Dacca, where we have several times preached and distributed tracts.

#### *A woman baptized.*

On Sabbath-day, the 23d, we had the pleasure of baptizing a poor woman, a native of A'sám. She is the wife of our native brother Ramchandra, who, though born in this zillah, resided some time in that country, and was baptized there by Mr. Rae. We had the baptismal service in the afternoon. I first delivered a short discourse in Bengalee, to about fifty people, at brother Leonard's house; then addressed a crowd by the river side, and he baptized. Chand finished the service by another short address.

*Distribution of the scriptures—Eagerness of the natives to obtain books.*

On Monday, the 24th, the long-expected

packages of books and tracts arrived. Without loss of time, I placed the well-bound books on shelves, which had been prepared for them. So neat was their appearance, when thus arranged, that I thought my book-shelves almost rivalled those of a Calcutta bookseller. We went in the evening to the suspension bridge to preach, taking a few of the new books and tracts with us. As soon as we appeared, a poor man cried out, "Sir, have you got the holy shaster?" "Yes," said I, "here is a part of it." I gave him the Gospel of John, which he received with great pleasure. We had much disputing, but I must omit that, to tell you another story.

On the following morning, *i. e.* Tuesday the 25th, I sent a number of the books—perhaps a quarter of them—to brother Leonard's, and to the houses of our native brethren. About twelve o'clock a scene commenced to which I had never witnessed a parallel. Respectable people began to come for books, and I determined to keep an account of the number of applicants. I put down 2, 1, 4, 2, 13, 19; but here my arithmetic failed; a large crowd had collected, all anxious for books. I was obliged to stand in the door-way, to keep them in the verandah; for had they come into the house, and got a sight of the books, no order could have been preserved. My children brought the books and tracts to me, and I distributed them till I felt quite exhausted. I then begged the people to depart, that I might take some refreshments. Many went, but some remained. As soon as I rose from table, which I did in about half an hour, my verandah was filled again, and, in a few minutes, every copy of the Gospels and the Acts, every copy of the Psalms, and every copy of the New Testament, was gone. I had then nothing to offer but the single Gospels and tracts. About a hundred of the former were taken, and of the latter more than I could number. I again begged the people to retire, for I was not only weary, but very uneasy in mind. I shut myself up in my room, and began to reflect: "I have," thought I, "in three hours given away, the single Gospels excepted, every copy of the Scriptures which I have just received. In the morning I had one book-case and half another filled with very handsome books, in the preparation of which a large sum of money had been expended, and now every shelf is empty: Have I done right? Will not our good friends in England and America censure me for imprudence? They may, but I will tell them, 'The kingdom of heaven suffereth violence, and the violent take it by force.'

“These books,” I thought again, “have been given to respectable people, to Brahmins, to circars, to persons of the writer caste to officers of the civil courts, to persons living in distant parts of the zillah, and some to persons from other zillahs. All of them, as far as I can judge, have been given to persons who can read well.” Thus I was a little cheered; but I felt that so much seed having been sown in one day, it ought to be watered with very much prayer. At the prayer-meeting in the evening Ramchandra said, “I was in the court part of the day, and I saw many people come in with books which they had received from you. They all took great care of the large books; but I saw a man burn two of the tracts.”

On Wednesday, the 26th, though I had only single Gospels to dispose of, the crowd was greater at my house than the day before. People began to come early in the morning, and, by eleven o'clock, two or three came every few minutes. Chand, who was with me that day, proposed putting a table in the verandah, with books on it for distribution. We did so, and he sat by it to serve our customers; but the sight of so many books occasioned a tumult, each man insisting upon having one of every sort; and my poor table having got a fracture in its leg, we were obliged to dispense with its services.

I now sent for Ganganarayan, and we were all three engaged in distributing for about two hours, when we were quite exhausted. The crowd had become very great, perhaps 150 people, the noise and confusion very unpleasant; I therefore told them that I would give away no more books that day. We, however, continued to talk with the people, discussing the merits of Hindooism and Christianity, and now and then giving a tract, for it was impossible to refuse every application. By three o'clock full half the single Gospels and tracts were gone: then in good earnest, I determined to stop for the day. I am afraid this extravagance will produce a famine, but what can we do? The books and tracts were sent to be given to those who can read, and to such they have been given.

On Thursday, the 27th, great numbers came again for books. By two o'clock all the single Gospels in Bengalee were gone; those in Sanscrit and a few in Hindoostanee only remained. Of tracts only a few hundreds remained, chiefly in Hindoostanee.

You will now perceive that I used no hyperbole when I said, in a former letter, “We can dispose of all the books you print, and exhaust the depot of the Tract Society.” I have not begged the people to

accept these books; they have come to my house and solicited them, and that in many cases, with surprising importunity: nor have they been given to a bazaar rabble, but to respectable people, who are likely to read them.

On Friday, the 28th, many persons came for books; but finding that I had only tracts to give, the concourse was less than on the preceding days. I commenced by giving about twenty tracts to a man from the zillah of Backerganj. He begged that I would give him a number to take home with him, “because,” said he, “there are none procurable where I live, and I want to show them to my neighbors, as well as read them myself.” I told him he might get more by applying to Mr. Bareiro, at the zillah town. I had to refuse many to-day who came to beg parts of the Scriptures. Sorrow and disappointment were depicted on their countenances.

The books which were sent to brother Leonard's, and to the houses of our native brethren, are also gone; and brother Leonard has even been obliged to encroach on his old stock.

Thus, about 1100 copies of different parts of the Scriptures, and an innumerable number of tracts, have been given away, at the earnest solicitation of the natives, in four days.

The Mussulmans have now become eager for books; every Hindoostanee Gospel is gone, and many of the Hindoostanee tracts.

Can you send us another stock immediately? Let us have a good number of Gospels and Testaments in Hindoostanee. The books already distributed have only whetted the public appetite.

#### CALCUTTA.

##### *Death of missionaries.*

We have had, during the last few months, to report, in quick succession, the ravages of disease and death among our beloved missionary friends in Bengal. It has pleased God, in order to humble and prove us, and try our faith in himself, to add yet another stroke to those previously inflicted. Information just arrived from Mr. Thomas, conveys the painful intelligence that Mr. George B. Parsons, who left England so lately as September, 1838, is thus early numbered with the dead. He expired under the hospitable roof of Mr. J. B. Biss, of Calcutta, on the 13th of November last, in the 28th year of his age; adding one more to the lengthening catalogue of those servants of the blessed Redeemer who have willingly poured out their lives as a libation on the offering of the Gentiles.

Our lamented young brother possessed originally a sound and vigorous constitution, but during the last rainy season, exposure to the warm vapors, so prevalent at that time, appears to have induced inflammation of the throat, which laid the foundation of the disease which has now terminated his valuable life.

His career has been short, and one of much suffering, but not, I trust, in vain. He was ardent and laborious; it was in his heart to do much; he was ready to lay himself out to spend and be spent for God and souls. That devotedness has, no doubt, been accepted, and though he was not permitted to accomplish what his fond heart had planned—and though, in his continued affliction and early removal, there is much we cannot understand, we may rest assured, that when the whole shall be surveyed in the light of eternity, it will be distinctly seen that infinite wisdom and love attended him through every scene. He has now, we feel assured, entered the joy of his Lord.

What was the state of mind in which Mr. Parsons met the last enemy, will appear from a sentence contained in a letter, written while at Bhaugalpore, to his widowed mother:—

“Let us take courage, and be cheerful, for we are drawing nearer and nearer our happy home. Soon, very soon, Jordan will be passed; the glories of the New Jerusalem will have enraptured our spirits; we shall have bid an eternal adieu to sin, and sorrow, and pain, and infirmity, and danger; we shall have rejoined those dearly beloved ones who have gone before us, and around whose graves we once wept; all the holy and the good, whose names we revere, and whose lives we read with pleasure, will have become our bosom companions; and what exceeds all, indeed all conception, we shall have seen the glory of our exalted Lord, have caught the smile from his unveiled face, and have held immediate communion with him! These are the gifts of free grace, and shall a few light, momentary afflictions becloud the face of all this glory? The Lord enable us to look at the things which are eternal!”

Mr. Parsons is the third individual, belonging to the same family circle, who, at different periods, and under different circumstances, has been called to the heavenly rest from the Baptist Mission in the East.

Just one week after the removal of Mr. Parsons, arrived the *Jessie Logan*, which conveyed his younger brother, Mr. John Parsons, with Mrs. Parsons, and Mr. and Mrs. Evans, whose departure from Liverpool was announced in our number for August last.

## HAURAH,

(A station about fifty miles southward from Calcutta.)

A letter from the Rev. T. Morgan, says—

In my last communication I related the particulars of the conversion of a respectable young Brahmin. I have much pleasure in confirming the opinions I then expressed of his piety and sincerity; he has hitherto continued firm and faithful, and has realized my fondest hopes.

He was baptized by me at Haurah chapel, on the 2d of August, in the presence of a large congregation, amongst whom I observed in the body of the chapel, some Kulin Brahmins, several churchmen, and Catholics, besides a great number of natives under the verandah of the chapel and at the windows.

Before descending into the water, I asked him the reasons of his renunciation of caste, and embracing the Christian religion, and what were the doctrines which he now believed.

He then expressed his belief in the leading truths of the Gospel, and made a profession of repentance towards God, and faith in the atonement of Christ, and concluded his remarks as follows: “And now I forsake my brothers and sisters, all my friends and relations, and all my worldly prospects, for the sake of Christ, and pray God to enable me to walk according to the Gospel of Christ; and you, brethren, pray for me.”

At the conclusion of this address it was evident that many hearts were moved even to sobs and tears. The natives, both in and outside the chapel, listened with the most profound attention.

Thus does the Gospel prove to be the power of God unto salvation. It requires no small decision of character to enable a lad of sixteen to cut off all intercourse with those who are near to him by the ties of nature, and to put himself in the hands of strangers. This is “taking up the cross, and following the Lamb.”

Brahmins sometimes call upon Hurrish, and express their astonishment that he should have renounced the religion of his fathers. One of them said, “You are a Brahmin, how came you to do this?” Hurrish replied, “I cannot worship an image which cannot see nor hear; and if you will let me see your blood and that of a sudra, and show me any difference, I will honor you.” To this the Brahmin would by no means consent.

The repeated occurrence of cases like this will materially tend to weaken the confidence of the people in their religion.

When the Jagannath Puja was celebrated

near Haurah, I visited the spot, and took with me some hundreds of tracts. After having gained access near the car through the crowd, I thought it would be rather a novel thing if his godship would permit Christian books to contaminate his throne. I made the experiment by giving some tracts to those who were seated on the level part of the car. They were taken, and more, and more, until the very shrine of the god was covered with tracts from one extremity to the other. My triumph was complete; I could not help exclaiming, "What a change!" When the crowd saw it, they pressed round, and the distribution of all my tracts was the work of a few minutes. These things are trivial in themselves, yet they are evidences that a change of no small degree has taken place in the minds of the natives.

## DINAGEPORE.

(Two hundred and thirty miles north from Calcutta.)

Rev. H. Smylie writes—

*Nalk Muraa Mela.*

This has been the best season I have ever spent at the mela.\* I distributed 600 tracts, and 100 Gospels, which is about 200 more than have been distributed in former years. Those who received them were evidently thankful. While distributing the word of life, there might be seen around me numbers earnestly reading the books they had just received, amidst all the din, and bustle, and dust of the mela, and although others were pushing their way through the crowd, often disturbing them, still they continued to read. A European, who was passing, stopped a little time with me, and looking at the people reading, without appearing to notice him, he said, "This is very interesting: I never saw any thing like this before; see, how they read!" I answered, "Yes, times are altered, and altering." Others were seen sitting in their little low tents with a few others—perhaps people they knew nothing of, and are never likely to see again; but they had got a new book, those around them could not read, but were anxious to know what it contained, and thus listened with attention. In such a place as this I met with no opposition, but, on the contrary, with unexpected assistance. A young Brahmin who accompanied us from Sadamahl, attended me during the whole of the mela, distributed tracts with as much zeal as if he had been one of our own people, and so did a young blacksmith who also resides near Sadamahl. On the last day of the mela, a very respectable,

well dressed Mussulman, whom I knew nothing whatever of, stood within a little distance from me, and exerted himself to the close of the day in keeping the people from at once rushing upon me, so as to interrupt the work I was engaged in, or in preserving me from being borne along with the mob. One thing I rejoiced to see, that while thus employed, they were not rude, but dealt mildly with those whom they requested to depart, as they had got books, that others might be able to approach with more ease. I am sorry I could not learn from whence this Mussulman came, as he disappeared while I was dismounting from the top of my palki, and before I had time to address him. The young Brahmin is not ashamed publicly to tell his people, that he will not attend to Hinduism, and when the household priest called, he plainly told him he would have none of his instruction, for if he could not cleanse himself from sin, he was sure he could do nothing for others. He often accompanies the native assistant to the *hat*, as he did me to the mela. Some few of the people told me they had obtained tracts last year, and repeated some part of them, but I could only imperfectly hear what they said. Others requested me to preach to them, but this could not be done. Some who could not read, pleaded very earnestly for books, saying, they had a son or some other person to read for them, nor would they go away till I had given them a small tract. A good feeling prevailed among the people, and they would frequently say, "Take care not to take the books if you cannot read, for it will not be good for those who do so, or for those who ill-use these books, because all they contain is good." Some would say, "It is God's word;" others had been directed by some relative or neighbor to take care not to return without a book, as they seemed to be sure I would attend the mela. Some of these would stand long with their hands clasped, pleading for a book, saying, "We cannot go home without one, for such was the order we received, that should we return without it, we should bring displeasure upon ourselves." Much of my time was taken up listening to persons reading a portion of the book they were about to receive. Those who were favored with Gospels were evidently pleased, and went away with every appearance of gratitude.

The following will in some measure show the spirit the people are in. The Brahmins very seldom interfere now; when they do come, it is to get a book and to go in peace.

1st April, 1840. In the afternoon I went to the bazaar, where I found a number of people waiting my arrival to repeat what

\* Mela, is a kind of fair in India.

they had committed to memory from books received a day or two ago, and to claim the promised reward for so doing. Cases of this kind are becoming common, and numbers of the Hon. Co.'s schoolboys do the same, and that daily too.

To-day two young men I had seen in the bazaar called for books. They said, "We have come for books, and we request you to give us large ones, as we come from a far country, and may never have an opportunity of calling again. We want books which contain every thing necessary to salvation, books which we shall be able to read always." To one I gave the New Testament, and to the other the Gospels with the Acts. To-day, in the bazaar, a young man asked me for a book, which when he had received, he read aloud for some time, and then turning hastily to me, said, "Sir, why do you give away so many books? Do you do this to increase your holiness, and to obtain holiness and heaven; or is there any worldly advantage arising from your so doing?" I answered, "We acquire no holiness by it, nor do we expect to obtain heaven, or any worldly profit thereby.

"We do it in obedience to the command of our Saviour, and because without the knowledge contained in these books no man can know the way of salvation. We do it for you and not for our own profit. Go now," I continued, "through the length and breadth of the city; inquire of every soul; no man can tell you the way of salvation. We hope to be saved only through Jesus Christ, and not by giving you books." He stood in silence till I had concluded, and then answered, "that is very true," at the same time clasping his book with both hands.

I would have said more, as he appeared interested, but just at this time three Brahmin pandits came up in a very friendly manner. One of them said, "I am the man to whom you gave a book some days ago; we beg that you would give us large books, in which we shall find every thing, and we wish the books to be in Sanskrit. We will read the whole; we wish to know all." As they were withdrawing, they said one to another, "This man is a great pandit, but we are pandits too." They seemed anxious to trace some relationship or link of affection if possible. Oh, that the time would come when all shall be one in Christ Jesus! Now several others addressed me from the outer circle of my audience, calling aloud, "Sir, we want books that will tell every thing about Jesus Christ." Another said, with his hands clasped on his breast, "I will go with you, if you will teach me the way of sal-

vation." His desire appeared warm for the moment, but soon became cold, for although I invited him to my house, he never came. Oh, that our God would fan every such desire into a flame that would burst and burn its way through every opposition!

SAVANNAH-LA-MAR—ISLAND OF JAMAICA.

A letter from the Rev. John Hutchins, dated August 24, says—

The interesting series of services for the early part of August being now over, I hasten to send you an account of the same, which will furnish at the same time correct information as to the state and prospects of our churches and schools.

On the evening of Friday, the 31st of July, we held a special prayer-meeting to implore the Divine blessing on all our services then before us. Before the dawn of day appeared, we were at the sea-side, where crowds were awaiting our arrival. We sang a hymn; I repeated a portion of Scripture, for we could not see, gave a short address, then walked into the sea, as the day was peeping, followed by seventy-two persons, who had again and again been examined as to their repentance towards God, and faith in our Lord Jesus Christ, and who were then baptized in the name of the Father, Son and Holy Ghost. It was an extraordinarily interesting time. We had the aged and the young, maimed, lame, and blind: two poor fellows with wooden legs, who had found that it would be better to enter into the kingdom of heaven with one leg, rather than the whole body should be cast into hell. Another circumstance which rendered it peculiarly interesting was that of a young person who, to my knowledge, has been the child of very many prayers, who was thoughtless, giddy, wild, and had a spirit too high to be controlled by her mother, who was long a humble, devoted follower of the Lamb, but died three years ago, without seeing any material change in her only child. Her name you will probably remember; it was Mrs. Robe; she was fined 10*l.* for allowing brother Kingdon to hold a prayer-meeting in her house in 1832. Oh, what a change in Savannah-la-Mar in eight years! These things rushing into our minds, gave, as it were, an extra solemn, holy, chastened feeling to many then present. It was lovely to see among the spectators, Jew and gentile, churchman and dissenter, and the attention of the greater portion appeared to be really engaged in the service. The Doxology was sung, benediction pronounced, and we hastened within the walls



of our new chapel. Our feelings, my dear Sir, you may more easily imagine than I can describe. It was but that day seven months that the corner-stone was laid by Aaron and John Delean, Esqrs; the former gave me the handsome sum of 100*l*, and the latter 50*l*.

Here, I say, we met, with feelings more easily imagined than described. It is true, we had no window, no door, no floor, but we cared not for that. We were sheltered from a burning sun; and that which we have commenced—supported by so many Christian friends, both here and at home—we will complete, under God, as fast as it lies in our power. A prayer was offered by myself, and that appropriate hymn of Cowper's—

“God moves in a mysterious way,” &c.

sung, evidently with the spirit and the understanding also; portions of Scripture were read, renewed thanksgiving presented, and this service closed. “Free-will offerings” were brought in between the services, and the next commenced at eleven o'clock; long before which, crowds had assembled. After prayer, singing, and reading a portion of the word of God, a special prayer was offered on behalf of five of our brethren (lately slaves) who had been chosen by the church to fill the office of deacons. Another hymn was sung, and prayer offered, when an address was delivered from these words: “He strengthened himself, and built up all the wall that was broken.” The address simply went to show the faithfulness of an unchanging God, and the extraordinary way in which God had disposed the minds of Christians of different denominations, so that the hands and hearts of minister and people had been strengthened under a series of extraordinary affliction and distress. Every eye beamed with gladness, and every heart seemed filled with joy. Another prayer was offered, a hymn sung, and, according to notice, an address given on the nature and tendency of the ordinance of baptism, simply illustrated from scripture testimony. The children then arose, sang one of their little hymns, and the congregation was dismissed. A bun was then presented to each child; the deacons and their wives, with the schoolmaster from Fuller's-field and Savannah-la-Mar, repaired to my dwelling, where they dined with myself and family, and thus happily closed the 1st of August, 1840.

On Sabbath morning our prayer-meeting was held at the usual hour; second service at eleven o'clock, when a mass of people were present. Chairs, stools, boards, scantling, boxes, every thing was

in requisition for seats; and I preached with much pleasure from—“Who are these that fly as a cloud, and as doves to their windows?” At two o'clock the five newly chosen deacons were installed into their solemn office; the seventy-two baptized received the right hand of fellowship, and were thus added to our number. “Oh, that their names may prove to be recorded in the Lamb's book of life!” The Lord's-supper was then administered, which brought the services of the 2nd of August to a close.

On Monday, the 3rd, we travelled to Fuller's-field. 4th. Had four bowers erected, and every preparation made for the ordinance of baptism, and in the evening a special prayer-meeting, as at the Bay, to implore the blessing of Heaven on our endeavors to promote the glory of God.

5th. At six o'clock seventy-five were baptized, the first of whom was my own sister, who for years was a member of the Rev. Thomas Binney's church, London; but being convinced of the propriety of this ordinance, simply from searching the Scriptures for herself, requested to form one among those about to be baptized. We then separated to our little sanctuary, and, with about 800 souls, I held a prayer-meeting, when Christian communion appeared to be sweet. At eleven o'clock we again assembled, and though our accommodations are double what they were last August, every seat was occupied, and very many unable to gain admittance. At two o'clock the ordinance of the Lord's-supper was prepared; five newly appointed deacons were here also installed into office, seventy-four received into the church, and the sacrament administered. The deacons, their wives, schoolmaster, and friends, with myself and family, took a collation together, and this day had nearly passed.

6th. We had an examination of the school—and when I remind you that two years ago on the 14th of February last, with only four children it was commenced, and that sixty-seven were now forming one glorious circle, in one class, reading from the word of God, I felt amply repaid for all my toil and suffering in Jamaica, even apart from any thing else. The school numbered between 170 and 180, and the beautiful way in which many write as well as read, is astonishing. Mr. Hoskins, Mrs. Hoskins, my sister, Mrs. Hutchins, and Miss Isabella Stewart, were the examiners, who rewarded them with articles kindly sent by many dear, though unknown Christian friends at home. A bun was then given to each, and we separated, with our hearts truly filled with gladness.

## Miscellany.

### NATIVE PRESS IN CALCUTTA.

The following extracts are from an article in the Calcutta Christian Observer, for February, 1840, on the character and extent of the native periodical press, in the Bengal presidency. The writer, after remarking upon the importance of a free English press in calling forth the talent and "in awakening the slumbering energies of the natives of the soil," says farther,—

Writing as we do, in the pages of a "Christian Observer," we cannot overlook, were we so inclined, the silent but inappreciable—nay the almost omnipotent power, by this means exerted upon the indigenuous superstitions of this vast region of moral darkness and religious death. The great missionary enterprise, in which so large a proportion of the wisest and best of the population of our father-land take so deep an interest—sending forth their agents in yearly increasing numbers to plant the cross of the universal Redeemer in the soil of Hindostan, and to proclaim the glorious messages of heavenly wisdom and mercy—this great enterprise cannot fail to be aided and the object of evangelizing labors vastly accelerated by the yearly, almost daily, accumulating power of a free press. It is no longer possible to misrepresent the motives or belie the characters of the missionaries of the Gospel of Christ, or to torture their proceedings into charges whose burthen shall be, as so often heretofore, that they endanger the peace of society, the stability of our empire, the continuance of a commerce so advantageous to the resources of our native country. The time is past, forever past, when it might still be possible to mislead the public at home or on the spot, in relation to the quiet, unpretending, but all-important labors of Christian missionaries.

The far and justly famed Serampore missionaries, among other numerous and well-substantiated titles to the gratitude of India and to an illustrious place in the memory of posterity, have the distinguished merit of having originated the Calcutta native press. The Samachar Darpan, or Mirror of Intelligence, which first issued from the Serampore mission-press, we believe in the year 1818, twenty-one years ago, and was conducted by those whose undying names alone now survive, was the first specimen of a Bengali newspaper. The Samachar Chandrika, or Moonlight of News, conducted by a well known individual of influence among the so-called ortho-

dox Hindoos, was the first to try the experiment upon native resources. Since then, especially since the free-press regulation, many competitors have started up to contend for the dominion of public opinion among the native community. These, it may readily be supposed, are of very various merit and circulation. Each, however, cannot but separately possess some influence, and all unitedly a prodigious efficacy; especially now, when at the same time that English education is spreading on all hands in daily enlarging circles, so wondrous an impetus has been given to a concurrent cultivation of the vernacular languages, by their restoration, on the fall of the usurping Persian, to their legitimate, rational, and natural place in the courts, in all government offices, and in general business.

These papers are printed mostly at native presses, conducted by native editors; and the greater number are issued weekly in small single or double folios, usually of three columns. Most are in Bengali only; a few in Bengali and English. Some of them, like those evanescent meteors called falling stars, have but just appeared and been extinguished even in their nascent coruscations; or, as abortive embryos, have existed but to die. Of their typographical execution little requires to be said; most of them are printed on indifferent paper, with indifferent and much worn types, are composed and worked off by native pressmen, and swarm with typographical errors. Some, however, of the larger ones especially, are both neatly and correctly executed, doing great credit to the enterprise and diligence of their conductors.

The style of native composition prevailing in them is various, generally not over correct, seldom elegant, too often loose and vicious in the extreme. Magniloquent phrases, bombastic figures, tedious alliteration, puerile conceits, accumulated epithets and far-fetched analogies; these are all in the native taste as it now is: the transition, however, to a purer, has commenced; and a more correct style of composition is beginning to be cultivated, as a more just conception of the real duties and true end of written language is better understood.

The best of them by many degrees, at present, is the *Bhaskar*, or Sun; it is published weekly, in two folio sheets. The leading article is an ethical maxim or definition, illustrated, after the oriental manner, by a tale, usually fictitious and not always in keeping with the sobriety of the subject.

The strictly ethical portion, however, is always good, often excellent. The style of the Bhaskar is immeasurably superior to that of any of the whole tribe besides; and, though not free from defects, exhibits on the whole, the finest specimens of Bengali composition, neither mixed and vulgar on the one hand, nor affecting the abstruseness of an almost Sanscrit diction, on the other. The editor is a brahmin of highly liberal sentiments, extremely solicitous to raise the tone of feeling and standard of thought among his countrymen; unsparing in his use of well-managed severity of satire and indignant rebuke directed against the worst faults and follies of his compatriots.

The *Rasaraj*, published at the same press, is largely occupied with original metrical compositions: its prose style is much on a par with the preceding.

The *Sambad Purnachandroday* is conducted by a very intelligent young Babu employed in one of the public offices. It has an extensive circulation, and retails a great mass of useful intelligence; its style, however, is too much labored and ambitious.

The *Gyananweshan* is next in merit; it is a very respectable paper, doing great credit to the talent, zeal and public spirit of its conductors.

Of the Anglo-Bengali papers, the *Darpan*, already referred to as issuing from Serampore, is under joint European and native management. The contributions from without are in various styles of native composition; but its editorials are not always written in the purest and most idiomatic Bengali; it has, however, the far higher praise of being ever liberal, of advocating every good cause, of containing a large amount of useful information, and of being uncompromising in hatred of vice and oppression. It is always the enemy of superstition, bad government and worse anarchy, the friend of education, the patron of the oppressed, and in fact is truly "a mirror of the times."

The proprietors of the paper known by the magnificent title, as above given, of "the Full Moon of Intelligence," (*Sampurna Chandroday*), lately projected a daily paper in the same language, a specimen number of which is now before us. It is entitled, somewhat more modestly than the preceding, probably as being deemed but the early breaking of a flood of mental light, in process of time to shine forth from similar more extended efforts, "the Dawn of Intelligence," (*Sambad Arunoday*.)

The *Prabhakar* must be noticed as one of the better issues from the native press. Its earliest numbers contain much well-

managed and biting satire, while its very late ones give to the public, the moral essays or addresses delivered in the Tattwadodhini Sabha, a private society of immaterialists, arisen out of the Brahma Sabha. These are beautifully written; they are the better moralizings of a select few of the followers of Ram Mohun Roy, who disclaim idolatry and profess a species of theophilanthropism, which indeed is the "ne plus ultra" of the purest Hindoo philosophy—not unamiable, but powerless.

Of the ten papers which continue to be issued, 2,231 copies are circulated in town and 319 in the country. The earliest was begun in the year 1819, and four of them in the year 1839. The subscription price of six of them is one rupee monthly, or not far from five and a half dollars a year. For the others the price is less. Advertisements and aid from families and associations make up the deficiency of the subscription.

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#### GOVERNMENT SCHOOLS IN NORTH INDIA.

As allusion is often made, in the communications of our missionaries, to the "Government Schools," it would doubtless be interesting to our readers to know something more of the character of these institutions,—of the manner in which they are conducted, and of their probable effect upon the habits and morals of the Hindus among whom they are established. The following article upon this subject is from a late number of the Foreign Missionary Chronicle.

The East India Company's Government in India expends annually a considerable sum of money for the purposes of native Education. We learn that, under the Bengal Presidency, which extends its rule or its influence over three fourths of the people of India, the various schools thus supported, are divided into three general classes—the Oriental-classical, the Anglo-vernacular, and the Vernacular. In the first class, the Sanskrit, Arabic, and Persian are the languages in which the pupils for the most part pursue their studies; in the second, the English is generally taught, and the native languages, when used at all, are often in the Roman letter; in the third, the language commonly spoken in the district where the school is established, is the one chiefly used, whether it be the Bengali, Hindi, or any other. The studies of the pupils in schools of the second class, are substantially the same as those of the more respectable mission schools, and correspond partly to those of respectable common schools in this country; reading, writing,

grammar, and other common studies are attended to; perhaps greater attention is given to astronomy, and to some branches of mathematics; at least, this we understand to be the character of the instruction given in the schools at Calcutta, Agra, Delhi, and some of the more important cities.

The first class includes ten schools, at six different cities or towns, containing at the beginning of 1837, 1008 pupils, and at the end of that year, 983—supported by a monthly expenditure of about \$3600. The second class is far more important, having thirty-two schools at twenty-nine places, containing at the beginning of 1837, 3083 scholars, and at the end of that year, 3729—supported by a monthly expenditure of about \$8000. There are but six schools of the third class at as many places, containing at the end of 1837, 484 scholars—supported at a monthly expense of \$550. In all, at the end of 1837, the latest date to which we have any report, 5196 Hindu boys and young men were receiving instruction in schools, supported almost entirely by the government, and in all cases superintended by government officers; at twenty-nine different places, from Gowahatti on the Burramputra to Ajmir in Rajputana; at an expense of about \$150,000 a year on the part of the English government.

No native government in India ever attempted to provide systematically for the education of the people, nor was encouragement ever before offered to all classes, to seek after knowledge. The British government, in this respect, deserves high praise. What then is the influence of these government schools on the religion of the Hindus? This is the question which it most concerns the friends of missions to consider. Two things only need to be mentioned, to show the influence of such institutions in India. First, the Hindus have already numerous books on many branches of knowledge, which are filled with the grossest errors and absurdities, but which are regarded by them as divine or sacred in their character. Even their geographical instruction which makes the earth a vast plain, having a lofty mountain in the centre, around which the sun revolves, and at great distances from which there are seven concentric oceans, of honey, melted butter, milk, &c.,—is considered not less divinely revealed than the records of the licentious amours of Krishna, or the wonderful exploits of the Monkey-god, Hunooman. Second, without giving any opinion on the much disputed question concerning the merits of the course of education pursued by the government, it is sufficient to remark that the knowledge taught in them is gen-

erally correct, though not religious; it is that which is usually taught in our own schools. Now from these two things it is evident, that the influence of the government schools is strongly unfavorable to the Hindu religion. Correct knowledge on common subjects, if generally diffused, would itself lead to the overthrow of the shastras, and of the vast system of superstition which has been reared upon them. A Hindu youth, after seeing the absurdity of the theory of eclipses, as taught in the native books, cannot entertain much reverence for the whole class of writings, which all alike claim to be inspired by the gods. When, therefore, this correct instruction is given with all the weight of government authority, its influence is almost irresistible, and the learner soon begins to doubt, then to disbelieve, and finally to reject with ridicule, what was previously regarded as most sacred. This process is extensively going on at the present time, amongst the youths connected with these schools. Multitudes of them are becoming skeptical as to all divine revelation, many of them are already avowed infidels—infidels with the morals and habits of heathens. For it is to be particularly observed that, in these schools, no instructions are given concerning the doctrines and duties of the Christian religion—the policy of the government in regard to the natives being that of entire non-interference with their religious faith and observances. Hence the influence of these schools is adapted only to undermine and to destroy the native superstition, but not at all to substitute for it our pure and heavenly faith. They are doing a part of the missionary's work, a most important part, that of showing the Hindus the errors of their present belief. And if the Church should employ qualified laborers in sufficient numbers to co-operate with this highly important providential agency, the work of the Lord, under his blessing, might go forward in India with a power and glory heretofore unexampled among the nations. There ought to be missionaries and teachers to place the peculiar doctrines and claims of Christianity before those, who have become convinced of the errors of heathenism, to build up the Christian Church when the Hindu Temple is demolished.—While we look with great encouragement, therefore, on these and other means of a providential character, by which God is pleased to remove obstacles and hindrances to the spread of his Gospel, we should at the same time be strongly urged to employ those means of grace, without which men cannot come to the knowledge of salvation through Jesus Christ.

## MEETING OF THE GENERAL CONVENTION.

The Baptist General Convention for Foreign Missions will hold their tenth triennial meeting in the meeting-house of the 1st Baptist Church in Baltimore, Maryland, on the last Wednesday (28th) in April next, at 10 o'clock, A. M. The Rev. Richard Fuller, of Beaufort, S. C., is appointed to preach the sermon; the Rev. S. W. Lynd, of Cincinnati, O., to be his alternate.

Baptist Missionary Rooms, }  
January 15, 1841. }

According to the 1st article of the By-laws of the Convention, as amended at the triennial meeting of 1838, such individuals and religious bodies as were then represented, are entitled to seats in the next Convention, by the contribution of \$100 annually, or the payment of \$300 at one or more payments, to its funds for each seat or representation; but individuals, or religious bodies, of the Baptist denomination, not heretofore members of the Convention, will become entitled to a seat or representation at the next meeting on the payment each of \$100.

Donations,			
FROM FEB. 1, TO MARCH 1, 1841.			
<i>Canada.</i>			
Eaton, Baptist church, per Rev. Enos Alger,	19,00	Boston, 1st Bap. Free Church, subscriptions,	60,00
<i>Maine.</i>		monthly concerts,	40,00
China, monthly concert, per Rev. Hadley Proctor,	4,00	per T. Gilbert,	100,00
Winthrop, Bap. ch., per H. Parlin,	30,00	do. Charles St. Bap. Fem. For. Miss. Society, Mrs. Sharp tr.,	100,00
Calais, 1st Baptist church, per James Grant,	17,00	do. Bowdoin Sq. Bap. church, mon. con., per Benj. Smith,	57,10
	51,00	Newton Centre, S. School Miss. Soc., per Geo. W. Samson,	22,80
<i>Vermont.</i>		North Randolph, Baptist church, mon. concert, per A. Alden,	33,00
Hartland, Rev. T. Grow, per Rev. E. Hutchinson,	5,00	West Springfield, "A family offering," for the support of a Karen boy, per Rev. Benj. Willard,	12,00
Thetford, Silas Follet, in part of his annual payment of \$100 to be continued ten years,*	50,00	Weston, Bap. ch. and soc., Uriah Gregory tr., per Rev. Chs. W. Bradbury,	13,66
West Topsham, Bap. ch., mon. concert, N. Bagley Jr. tr., per R. M. Bill,	9,00		421,06
Vermont Bap. State Convention, Rev. Willard Kimball tr., per C. H. Hindce,	40,00	<i>Rhode Island.</i>	
Cornwall, Mrs. Lemuel Peet, for Indian missions,	50	Wickford, 1st Bap. church, A. B. Chadsey tr., per B. King,	17,00
	104,50	Coventry, Caleb Waterman, per H. H. Brown,	15,00
<i>Massachusetts.</i>			32,00
Hingham, a friend to missions, per Joshua Thayer,	5,00	<i>Connecticut.</i>	
Enfield, Mrs. F. Gilbert, per Mrs. Safford,	1,00	Norwich, 2d Bap. church, monthly concert, per Rev. M. G. Clark,	15,00
Framingham, Female Mite Society,	22,00	Tolland, Bap. church, mon. concert,	7,50
do. Bap. ch., for Burman mission,	53,00	Mrs. Mary Willey,	50
per David Bigelow,	75,00	Mrs. Lucretia Willey,	50
Boston, friends to missions, per Mrs. Rice,	1,50	Thomas Webb,	1,50
			10,00
			25,00
		<i>New York.</i>	
		Rev. Abijah Peck,	10,00
		John Peck,	5,00
		Solomon Smith,	13
		D. A. Peck,	50
		Mrs. Lydia Peck,	1,00
		Mrs. Maria Peck,	1,00
		Mrs. Mary Ann Davie,	1,00
		Rev. F. S. Parke,	5,00
		William Smith,	25
		Mrs. Sarah A. Smith,	25
		Half Moon church,	5,00

\* The design of this pledge is both to aid the Board in the immediate realization of funds, and also to relieve it from the injurious tendencies of uncertain fluctuations. May hundreds copy the example.

A friend	1,00
Stillwater, a collection,	30,80
Mrs. Rebecca Gavett	1,00
Elijah Knapp	,50
Mrs. Weston	,50
Solomon Smedley	,25
Stephen Knapp	,12
Nathan Raymond	,25
Rev. Benj. Andrews	1,00
Edmund C. Weston	1,00
Solomon Morse	5,00
Daniel Brown	1,00
Daniel R. Rooks	1,00
Westley Welch	,25
Wayne Association	95,09
Brown and Tioga Association	74,71
David Mitchel	2,00
A friend	20,00
Charles Randall	5,00
Ichabod Brown	3,00
Charles York	5,00
Mrs. Hannah H. Avery	1,00
Rev. Jedediah Randall	5,00
Chenango Association	278,64
Rev. J. S. Swan	3,00
Rev. David Leach	2,00
Mrs. Malinia Leach	2,00
Lisle, 1st church	4,83
Hiram Talman	1,00
Onondago Association	203,20
Oxford and Green church	8,01
Cayuga Association	144,83
Rev. Jay S. Backus	5,00
Seneca Association	100,00
Jacob Chamberlin	2,00
Hugh Hartsough, per H. L. Hartsough,	100,00
Ontario Association	326,79
Bristol church	10,00
Rev. Solomon Goodale	5,00
per Rev. Alfred Bennett, Agent of the Board,	1479,90
New York city, For. Miss. Soc. of the 1st Bap. church and congregation, L. Denney tr., per John Stelle	150,00
Utica, a friend	,38
Constantia, Rev. D. S. Dean	2,50
Ellisburg, Jefferson co., Mr. Stearns	1,00
Steuben, Bap. ch., per Rev. Mr. Williams,	5,00
per Bennett, Backus & Hawley,	8,88
St. Lawrence Bap. Miss. Convention, per J. C. Lewis,	133,74
Mohawk River Association, Isaac Smith tr.,	50,00
Stratford, Baptist church	18,00
do. Bap. Fem. Miss. Soc.	6,00
Annsville, collection,	10,12
Camden, "	5,15
Cazenovia, Bap. church, col.,	9,91
do. Methodist "	14,00
Pleasant Valley, "	8,45
Gloversville, "	10,37
do. S. G. Hildreth	5,00
Elbridge, col.	11,00
Auburn, "	5,00
Bridgewater, "	13,30
Clockville, "	19,75
do. Female Mite Soc.	10,00
Vernon, Mary Ann Hamilton	5,00
Oneida Association, E. Palmer tr.,	506,18

Winfield, J. Davis	,50
do. Henry Morgan	,25
	712,98
	2485,50
<i>Pennsylvania.</i>	
Roxborough, Female Miss. Soc., Miss E. M. Jones tr.,	30,00
Mrs. Rankin and sister per Rev. Alfred Bennett, Agent of the Board,	30,75
Montrose, S. Meylert,	10,00
	40,75
<i>Maryland.</i>	
Baltimore, Wm. Crane, for African mission,	100,00
<i>District of Columbia.</i>	
Alexandria, John Withers	150,00
<i>Virginia.</i>	
A Virginia Baptist, for African mission,	100,00
<i>South Carolina.</i>	
Darlington, Fem. Benevolent Society, Miss Mary A. Catlett tr., to assist in educating a native preacher at Tavoy,	60,00
Mrs. S. P. Catlett, toward the educating of a Siamese girl, State Convention of the Bap. Denomination in S. Carolina, A. J. Lawton treasurer, For Siam mission,	25,00
" German "	16,00
" African "	4,87
" Burman bible,	5,00
" general purposes,	278,67
	329,54
	414,54
<i>Kentucky.</i>	
Louisville, Mrs. Miriam F. Buck, per J. Elliot,	10,00
<i>Ohio.</i>	
Richfield, Nathaniel Oviatt, for Burman mission, per Rev. Solomon Demise,	14,00
<i>Illinois.</i>	
Alton, Karen Sewing Soc., for educating Julia Ann Ives, a Karen child,	30,00
Tremont, Rev. Isaac Merriam	5,00
Henderson, E. S. Robinson, per Bennett, Backus & Hawley,	5,00
Rock Spring, Baptist church, per Rev. J. M. Peck,	5,00
	45,00
<i>Michigan.</i>	
Hadley, a friend, per Bennett, Backus & Hawley,	3,00
LEGACIES.	
Mrs. S. Conklin, N. Y., deceased, balance of her bequest, per Mrs. Phebe Conklin,	60,00
Miss L. Sealey, N. Y., deceased, per A. Woatverton, with a set of silver spoons, per Rev. Alfred Bennett, Agent of the Board,	14,00
	74,00
	\$4089,35
H. LINCOLN, Treasurer.	









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